RIG VEDA

(Volume X)

ऋग्वेद

दशमो भागः

RIG VEDA

Volume X

[Book IX, Hymns 1–114]

दशमो भागः

[नवमं मण्डलम्, सूक्तानि 1–114]

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ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

नवमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१६॥ स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥१॥
रक्षोहा विश्वचर्षणिरभि योनिमयोहतम् । द्रुणा सधस्थमासदत् ॥२॥
वरिवोधातमो भव मंहिष्ठो वृत्रहन्तमः । पर्षि राधो मघोनाम् ॥३॥
अभ्यर्ष महानां देवानां वीतिमन्धसा । अभि वाजमुत श्रवः ॥४॥

1.

Svádishṭhayā mádishṭhayā pávasva soma dhárayā | índrāya pātave sutáḥ || 1 || rakshohá viṣvácarshanir abhí yónim áyohatam | drúṇā sadhástham ásadat || 2 || varivodhátamo bhava máṅhishṭho vṛitrahántamaḥ | párshi rádho maghónām || 3 || abhy àrsha mahánām devánām vītím ándhasā | abhí vájam utá ṣrávaḥ || 4 ||

ṚGVEDA SAMHITĀ

BOOK NINE

1

O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self. 1

It is all-beholding, and a destroyer of the wicked, when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. 2

May you be the lavish giver of wealth, most bounteous, the subduer of enemies and may you bestow on us the riches of the affluent. 3

Flow onward to the sacrifice with Nature's bounties and flow here for our strength and fame. 4

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे। इन्दो त्वे न आशसः ॥५॥

tvám áchā carāmasi tád íd árthaṃ divé-dive | índo tvé na āṣásaḥ || 5 || 16 ||

॥१७॥ पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता। वारेण शश्वता तना ॥६॥
तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश। स्वसारः पार्ये दिवि ॥७॥
तमीं हिन्वन्त्यग्रुवो धमन्ति बाकुरं दृतिम्। त्रिधातु वारणं मधु ॥८॥

punáti te parisrútaṃ sómaṃ sū́ryasya duhitá | várena ṣáṣvatā tánā || 6 || tám īm áṇvīḥ samaryá á gṛibhṇánti yóshaṇo dáṣa | svásāraḥ párye diví || 7 || tám īṃ hinvanty agrúvo dhámanti bākurám dṛ́tim | tridhátu vāraṇám mádhu || 8 ||

अभीइममघ्न्या उत श्रीणन्ति धेनवः शिशुम्। सोममिन्द्राय पातवे ॥९॥
अस्येदिन्द्रो मदेष्वा विश्वा वृत्राणि जिघ्नते। शूरो मघा च मंहते ॥१०॥

abhīmám ághnyā utá ṣrīṇánti dhenávaḥ ṣíṣum | sómam índrāya pátave || 9 || asyéd índro mádeshv á víṣvā vṛitráṇi jighnate | ṣū́ro maghá ca maṅhate || 10 || 17 ||

O dropping divine elixir, we come to you only; this divine worship, offered day by day, is for you only; our invocations are to you alone, and to none else. 5

May the dawn, the daughter of the sun, purify this elixir; your elixir of divine love is gushing in streams through the eternally outstretched ultra-psychic fleecy filter. 6

The ten sister-fingers seize you in the sacrifice (for cleansing the stems of plant with water and squeezing out the sap) on the auspicious day. 7

The fingers carry the plant of the elixir. They, the enlightened priests, crush it and squeeze out the glittering sap on the water skin. The sweet sap is imbibed with three qualities (of invigorating body, mind and intellect), and is enemy-averting. 8

The inviolable kine mingle this fresh celestial elixir with their milk for the enjoyment of the aspirant, the resplendent self. 9

In the exhilaration of this devotional elixir, the aspirant self smites all evil tendencies and bestows prosperity (on the devotees). 10

(२) द्वितीयं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ पर्वस्व देववीरति पवित्रं सोम रंह्या । इन्द्रमिन्दो वृषा विश ॥१॥
आ वच्यस्व महि प्सरो वृषेन्दो द्युम्नवंत्तमः । आ योनिं धर्णसिः संदः ॥२॥
अधुक्षत प्रियं मधु धारा सुतस्य वेधसः । अपो वसिष्ट सुक्रतुः ॥३॥
महान्तं त्वा महीरन्वापो अर्षन्ति सिन्धवः । यद्गोभिर्वासयिष्यसे ॥४॥
समुद्रो अप्सु मामृजे विष्टम्भो धरुणो दिवः । सोमः पवित्रे अस्मयुः ॥५॥

2.

Pávasva devavír áti pavítram soma ráṁhya | índram indo vṛíshá viṣa || 1 || á vacyasva máhi psáro vṛíshendo dyumnávattamaḥ | á yónim dharṇasíḥ sadaḥ || 2 || ádhukshata priyám mádhu dhárā sutásya vedhásaḥ | apó vasishṭa sukrátuḥ || 3 || mahántam tva mahír ánv ápo arshanti síndhavaḥ | yád góbhir vāsayishyáse || 4 || samudró apsú māmṛije vishṭambhó dharúṇo diváḥ | sómaḥ pavítre asmayúḥ || 5 || 18 ||

॥१९॥ अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शतः । सं सूर्येण रोचते ॥६॥
गिरस्त इन्द ओजसा मर्मृज्यन्ते अपस्युवः । याभिर्मदाय शुम्भसे ॥७॥
तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे । तव प्रशस्तयो महीः ॥८॥

acikradad vṛísha hárir mahan mitró na darṣatáḥ | sáṃ súryeṇa rocate || 6 || gíras ta inda ójasa marmṛijyánte apasyúvaḥ | yábhir mádāya śúmbhase || 7 || táṃ tva mádaya ghṛíshvaya u lokakṛitnúm imahe | táva praṣastáyo mahíḥ || 8 ||

2

O elixir of joy-divine, dear to Nature's bounties (or sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer. 1

O blissful elixir, the mighty showerer (of blessings) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position. 2

The stream of the effused creative juice of bliss furnishes the joy-giving milk. Rich in qualities and reactions, it is mingled with waters. 3

When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you. 4

The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic fleecy filter). 5

This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun. 6

O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration. 7

We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration. 8

अस्मभ्यमिन्दविन्द्रयुर्मध्वः पवस्व धारया । पर्जन्यो वृष्टिमाँ इव ॥९॥
गोषा इन्दो नृषा अस्यश्वसा वाजसा उत । आत्मा यज्ञस्य पूर्व्यः ॥१०॥

asmábhyam indav indrayúr mádhvaḥ pavasva dhārayā | parjányo vṛishṭimāñ iva ‖ 9 ‖ goshā́ indo nṛishā́ asy aṣvasā́ vājasā́ utá | ātmā́ yajñásya pūrvyáḥ ‖ 10 ‖ 19 ‖

(३) तृतीयं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२०॥ एष देवो अमर्त्यः पर्णवीरिव दीयति । अभि द्रोणान्यासदम् ॥१॥
एष देवो विपा कृतोऽति ह्वरांसि धावति । पवमानो अदाभ्यः ॥२॥
एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिर्वाजाय मृज्यते ॥३॥
एष विश्वानि वार्या शूरो यन्निव सत्वभिः । पवमानः सिषासति ॥४॥
एष देवो रथर्यति पवमानो दशस्यति । आविष्कृणोति वग्वनुम् ॥५॥

3.

Eshá devó ámartyaḥ parṇavír iva dīyati | abhí dróṇāny āsádam ‖ 1 ‖ eshá devó vipā́ kṛitó 'ti hvárāṅsi dhāvati | pávamāno ádābhyaḥ ‖ 2 ‖ eshá devó vipanyúbhiḥ pávamāna ṛitāyúbhiḥ | hárir vā́jaya mṛijyate ‖ 3 ‖ eshá víṣvāni vā́rya ṣū́ro yánn iva sátvabhiḥ | pávamānaḥ sishāsati ‖ 4 ‖ eshá devó rathar yati pávamāno daṣasyati | āvísh kṛiṇoti vagvanúm ‖ 5 ‖ 20 ‖

O love divine, you are dear to the resplendent self. May you shower upon us streams of ambrosia, like a raining cloud. 9

O love divine, you are the giver of milch-kine, of children, of horses, and of food; you are the primeval soul of the cosmic sacrifice. 10

3

This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels. 1

This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions. 2

This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle. 3

This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us. 4

This love divine, as it drops, hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds. 5

॥२१॥ एष विप्रैरभिष्टुतोऽपो देवो वि गाहते । दधद्रत्नानि दाशुषे ॥६॥
एष दिवं वि धावति तिरो रजांसि धारया । पवमानः कनिक्रदत् ॥७॥
एष दिवं व्यासरत्तिरो रजांस्यस्पृतः । पवमानः स्वध्वरः ॥८॥
एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥९॥
एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः । धारया पवते सुतः ॥१०॥

esha viprair abhíshṭuto 'pó devó ví gāhate | dádhad rátnāni dāṣúshe || 6 || eshá dívam ví dhāvati tiró rájāṅsi dhárayā | pávamānaḥ kánikradat || 7 || eshá dívam vy ásarat tiró rájāṅsy ásprịtaḥ | pávamānaḥ svadhvaráḥ || 8 || eshá pratnéna jánmanā devó devébhyaḥ sutáḥ | háriḥ pavítre arshati || 9 || eshá u syá puruvrató jajñānó janáyann íshaḥ | dhárayā pavate sutáḥ || 10 || 21 ||

(४) चतुर्थं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२२॥ सना च सोम जेषि च पवमान महि श्रवः । अथा नो वस्यसस्कृधि ॥१॥
सना ज्योतिः सना स्व१र्विश्वा च सोम सौभगा । अथा नो वस्यसस्कृधि ॥२॥
सना दक्षमुत क्रतुमप सोम मृधो जहि । अथा नो वस्यसस्कृधि ॥३॥

4.

Sánā ca soma jéshi ca pávamāna máhi ṣrávaḥ | áthā no vásyasas kṛidhi || 1 || sanā jyótiḥ sánā svàr víṣvā ca soma saúbhagā | áthā — || 2 || sánā dáksham utá krátum ápa soma mṛídho jahi | áthā — || 3 ||

This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters. 6

Away it rushes with its stream across the high regions into heaven and roars as it flows on. 7

Having completed the sacrificial rites, it goes to heaven across the inviolable regions. 8

The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties. 9

This elixir of love divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purifiaction. 10

4

O love divine, most nourishing, may you welcome (enligtened persons in the holy rites); win over (the enemies) and make us happy and prosperous. 1

O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous. 2

O divine bliss, give us strength, give us wisdom, drive away our adversities and make us happy and prosperous. 3

पवीतारः पुनीतन सोममिन्द्राय पातवे । अथा नो वस्यसस्कृधि ॥४॥
त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः । अथा नो वस्यसस्कृधि ॥५॥

pávītāraḥ punītana sómam índrāya pātave | áthā — || 4 || tvám sū́rye na ā́ bhaja táva krátvā távotíbhiḥ | áthā — || 5 || 22 ||

॥२३॥ तव क्रत्वा तवोतिभिर्ज्योक्पश्येम सूर्यम् । अथा नो वस्यसस्कृधि ॥६॥
अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिम् । अथा नो वस्यसस्कृधि ॥७॥
अभ्यर्षानपच्युतो रयिं समत्सु सासहिः । अथा नो वस्यसस्कृधि ॥८॥

táva krátvā távotíbhir jyók paśyema sū́ryam | áthā — || 6 || abhy àrsha svāyudha sóma dvibárhasam rayím | áthā — || 7 || abhy àrshánapacyuto rayím samátsu sāsahíḥ | áthā — || 8 ||

त्वां यज्ञैरवीवृधन्पवमान विधर्मणि । अथा नो वस्यसस्कृधि ॥९॥
रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर । अथा नो वस्यसस्कृधि ॥१०॥

tvā́m yajñaír avīvṛidhan pávamāna vídharmaṇi | áthā — || 9 || rayím naś citrám aśvínam índo viśvā́yum ā́ bhara | áthā — || 10 || 23 ||

O priests, press out joy-giving elixir to please the aspirant self, and make us happy and prosperous. 4

O blissful elixir, by your power and protections, may we live long to enjoy the sun. Please make us happy and prosperous. 5

By your wisdom and protections, may we be able to behold the sun for a long time. Please make us happy and prosperous. 6

O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make us happy and prosperous. 7

O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous. 8

O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous. 9

O blissful Lord, bring to us varied wealth, abundant in cattle, and a full life. Please make us happy and prosperous. 10

(५) पञ्चमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । (१–७) प्रथमादिसप्तर्चां गायत्री, (८–११) अष्टम्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥२४॥ समिद्धो विश्वतस्पतिः पवमानो वि राजति । प्रीणन्वृषा कनिक्रदत् ॥१॥
तनूनपात्पवमानः शृङ्गे शिशानो अर्षति । अन्तरिक्षेण रारजत् ॥२॥
ईळेन्यः पवमानो रयिर्वि राजति द्युमान् । मधोर्धाराभिरोजसा ॥३॥
बर्हिः प्राचीनमोजसा पवमान स्तृणन्हरिः । देवेषु देव ईयते ॥४॥
उदातैर्जिहते बृहद्द्वारो देवीर्हिरण्ययीः । पवमानेन सुष्टुताः ॥५॥

5

Sámiddho viṣvátas pátiḥ pávamāno ví rājati | prīṇán vṛíshā kánikradat || 1 || tánūnápat pávamānaḥ ṣṛíṅge ṣíṣāno arshati | antárikshena rârajat || 2 || īḷényaḥ pávamāno rayír ví rājati dyumán | mádhor dhárābhir ójasā || 3 || barhíḥ prācínam ojasā pavamāna stṛiṇán háriḥ | devéshu devá īyate || 4 || úd átair jihate bṛihád dváro devír hiraṇyáyīḥ | pávamānena súshṭutāḥ || 5 || 24 ||

॥२५॥ सुशिल्पे बृहती मही पवमानो वृषण्यति । नक्तोषासा न दर्शते ॥६॥
उभा देवा नृचक्षसा होतारा दैव्या हुवे । पवमान इन्द्रो वृषा ॥७॥

suṣilpé bṛihatí mahí pávamāno vṛishaṇyati | náktoshásā ná darṣaté || 6 || ubhá devá nṛicákshasā hótārā daívyā huve | pávamāna índro vṛíshā || 7 ||

5

(The elixir), the enkindled, the sovereign Lord of all, the showerer of blessings, the rejoicer, flows forth, pure in form, and in joy utters a thrilling sound. (*Idhma=Samiddha=Agni*=enkindled) 1

(The elixir), pure-flowing, with body never-decaying, rushes onwards; sharpening its splendour in the height and glittering across the firmament, (it falls into the receptacle). (*Tanunpat*—with body never decaying) 2

Worthy of all praises, pure-flowing, bright, the bounteous giver (elixir of bliss) shines forth in its might with the sweet streams of water. (*Idyah*=worthy of praises) 3

The bright green-hued (or of golden colour), pure-flowing (elixir of bliss) rushes in its might. It occupies its seat (on sacred grass) pointing towards the east. (*Barhih* =seat on sacred grass) 4

The divine golden doors, praised by the priests together with the bliss are thrown open from the vast heaven. (*Devir-dvarah*=divine door) 5

The pure-flowing love divine, eagerly waits for the handsomely built, lofty and charming pair of night and dawn, not yet visible. (*Nakta-usasa*=pair of night and dawn) 6

I invoke the two celestial divine priests, the two deities who always behold men. (The bliss divine) is pure-flowing. (*Daivyau hotarau*=two celestial divine priests) 7

भार॑ती॒ पव॑मानस्य॒ सर॑स्वती॒ळा म॒ही ।
इ॒मं नो॑ य॒ज्ञमा ग॑मन्ति॒स्रो दे॒वीः सु॒पेश॑सः ॥८॥
त्वष्टा॑रमग्र॒जां गो॒पां पु॑रो॒यावा॑न॒मा हु॑वे ।
इन्दु॒रिन्द्रो॒ वृषा॒ हरि॒ः पव॑मानः प्र॒जाप॑तिः ॥९॥
वन॒स्पतिं॑ पवमान॒ मध्वा॒ सम॑ङ्ग्धि॒ धार॑या ।
स॒हस्र॑वल्शं॒ हरि॑तं॒ भ्राज॑मानं हिर॒ण्यय॑म् ॥१०॥
विश्वे॑ दे॒वाः स्वाहा॑कृतिं॒ पव॑मान॒स्या ग॑त ।
वा॒युर्बृह॒स्पति॒ः सूर्यो॒ऽग्निरिन्द्रः॑ स॒जोष॑सः ॥११॥

bhā́ratī pávamānasya sárasvatī́ḷā mahī́ | imā́m no yajñā́m ā́ gaman tisró devī́ḥ supéṣasaḥ || 8 || tváshṭāram agrajā́m gopā́m puroyā́vānam ā́ huve | índur índro vṛíshā háriḥ pávamānaḥ prajā́patiḥ || 9 || vánaspátim pavamāna mádhvā sám aṅgdhi dhā́rayā | sahásravalṣam háritam bhrā́jamānam hiraṇyáyam || 10 || víṣve devā́ḥ sváhākṛitim pávamānasyā́ gata | vāyúr bṛíhaspátiḥ sū́ryo 'gnír índraḥ sajóshasaḥ || 11 || 25 ||

(६) षष्ठं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२६॥ म॒न्द्रया॑ सोम॒ धार॑या॒ वृषा॑ पवस्व देव॒युः । अव्यो॒ वारे॑ष्वस्म॒युः ॥१॥
अ॒भि त्यं मद्यं॒ मद॒मिन्द॒विन्द्र॒ इति॑ क्षर । अ॒भि वा॒जिनो॒ अर्व॑तः ॥२॥

6.

Mandráyā soma dhā́rayā vṛíshā pavasva devayúḥ | ávyo vā́reshv asmayúḥ || 1 || abhí tyā́m mádyam mádam índav índra íti kshara | abhí vājíno árvataḥ || 2 ||

May the three beautiful divine virtues, culture, speech and wisdom, come to bless our sacred offerings of bliss divine. (*Bharati*, *Sarasvati* and *Ilha*-culture, speech and wisdom) 8

I invoke the architect of universe, the first-born, the protector, the leader, the golden coloured, pure-flowing divine bliss, delightful, resplendent, the showerer, the protector of all creatures. (*Tvaṣṭṛ*=the architect of universe) 9

O pure-flowing divine bliss, may you consecrate with your streaming ambrosia the ever-green refulgent, golden-hued forest vegetation along with its thousand branches. (*Vanaspati*=lord of forest; vegetation) 10

O all the divinities, the cosmic wind, the cosmic intelligence, the sun, the cosmic fire and lightning come together to the consecrating ceremonies of the joy divine. (*Svahakrtayah*-consecrating ceremonies) 11

6

O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer. 1

May you, O drops of elixir, sovereign as you are, effuse and shower on us exhilarating sap of joy that brings to us vigour of horses. 2

अभि त्यं पूर्व्यं मदं सुवानो अर्ष पवित्र आ । अभि वाजमुत श्रवः ॥३॥
अनु द्रप्सास इन्दव आपो न प्रवतासरन् । पुनाना इन्द्रमाशत ॥४॥
यमत्यमिव वाजिनं मृजन्ति योषणो दश । वने क्रीळन्तमत्यविम् ॥५॥

abhí tyám pūrvyám mádam suvānó arsha pavítra ā́ | abhí vā́jam utá ṣrávaḥ || 3 || ánu drapsā́sa índava ā́po ná pravátāsaran | punānā́ índram āṣata || 4 || yám átyam iva vājínam mṛijánti yóshaṇo dáṣa | váne krī́ḷantam átyavim || 5 || 26 ||

॥२७॥ तं गोभिर्वृषणं रसं मदाय देववीतये । सुतं भराय सं सृज ॥६॥
देवो देवाय धारयेन्द्राय पवते सुतः । पयो यदस्य पीपयत् ॥७॥
आत्मा यज्ञस्य रंह्या सुष्वाणः पवते सुतः । प्रत्नं नि पाति काव्यम् ॥८॥
एवा पुनान इन्द्रयुर्मदं मदिष्ठ वीतये । गुहा चिद्दधिषे गिरः ॥९॥

tám góbhir vṛíshaṇam rásam mádāya devávītaye | sutám bhárāya sám sṛija || 6 || devó devā́ya dhā́rayéndrāya pavate sutáḥ | páyo yád asya pīpáyat || 7 || ātmā́ yajñásya ráṅhyā sushvāṇáḥ pavate sutáḥ | pratnám ní pāti kā́vyam || 8 || evā́ punāná indrayúr mádam madishṭha vītáye | gúhā cid dadhishe gíraḥ || 9 || 27 ||

Flow hitherward to us, and pour forth through the strainer that eternal exhilarating stream of celestial nectar which grants strength and food. 3

The sparkling stream of elixir flows in course of filtration with a speed and moves towards the resplendent soul like waters along a slope. 4

Far from the place of effusion and filtration, the plant of this elixir sportingly grows in forests. The ten fingers pluck it and cleanse, just as (men rub down) a strong horse. 5

May you, after effusion, pour forth this elixir in milk and mix to be enjoyed by Nature's bounties and for our exhilaration. 6

The milk of divine love, when effused, flows to the receptacle in streams for the enjoyment of the aspirant. It sustains and strengthens the self. 7

The expressed sap of divine love is the soul of the cosmic sacrifice. It flows with speed bringing blessings. It maintains its ancient regards and seerhood. 8

This most delightful exhilarating divine sap is offered to the resplendent self for his acceptance. It resounds with a thrill (when it flows from the filters) in the ceremonial hall. 9

(७) सप्तमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२८॥ असृग्रमिन्दवः पथा धर्मन्नृतस्य सुश्रियः । विदाना अस्य योजनम् ॥१॥
प्र धारा मध्वो अग्रियो महीरपो वि गाहते । हविर्हविष्षु वन्द्यः ॥२॥
प्र युजो वाचो अग्रियो वृषाव चक्रदद्वने । सद्माभि सत्यो अध्वरः ॥३॥
परि यत्काव्या कविर्नृम्णा वसानो अर्षति । स्वर्वाजी सिषासति ॥४॥
पवमानो अभि स्पृधो विशो राजेव सीदति । यदीमृण्वन्ति वेधसः ॥५॥

7.

Ásṛigram índavaḥ pathá dhármann ṛitásya suṣríyaḥ | vidāná asya yójanam || 1 || prá dhárā mádhvo agriyó mahír apó ví gāhate | havír havíshshu vándyaḥ || 2 || prá yujó vācó agriyó vṛíshāva cakradad váne | sádmābhí satyó adhvaráḥ || 3 || pári yát kávyā kavír nṛimṇá vásāno árshati | svàr vājí sishāsati || 4 || pávamāno abhí spṛídho víṣo rájeva sīdati | yád īm ṛiṇvánti vedhásaḥ || 5 || 28 ||

॥२९॥ अव्यो वारे परि प्रियो हरिर्वनेषु सीदति । रेभो वनुष्यते मती ॥६॥
स वायुमिन्द्रमश्विना साकं मदेन गच्छति । रणा यो अस्य धर्मभिः ॥७॥
आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः । विदाना अस्य शक्मभिः ॥८॥

ávyo váre pári priyó hárir váneshu sīdati | rebhó vanushyate matí || 6 || sá vāyúm índram aṣvínā sākám mádena gachati | ráṇā yó asya dhármabhiḥ || 7 || á mitrávárunā bhágam mádhvaḥ pavanta ūrmáyaḥ | vidāná asya ṣákmabhiḥ || 8 ||

7

The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth. 1

Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent. 2

The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds. 3

When the seer, the love divine, full of ample treasures, goes round in the midst of the recitations (by devotees), then the mighty resplendent self seated in the heaven (of heart) rejoices and accepts the invocations. 4

When it (the love divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose. 5

The green-tinted (love divine), dear to the cosmic forces (or spiritual instincts), blends with the water, and then moves forward for filtration on the ultra-psychic woollen seive in the midst of the thrilling chants by the welcoming priests. 6

He, the householder, who is assiduous in the technique of effusion and filtration of the divine elixir, is blessed by bounties like wind, fire and the twin divines. 7

The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. The worshippers who accept the virtues of this elixir are rewarded with happiness. 8

अ॒स्मभ्यं॑ रोदसी र॒यिं मध्वो॒ वाज॑स्य सा॒तये॑ । श्रवो॒ वसू॑नि॒ सं जि॑तम् ॥९॥

asmábhyam rodasī rayím mádhvo vájasya sātáye śrávo vásūni sám jitam || 9 || २९ ||

(८) अष्टमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ ए॒ते सोमा॑ अ॒भि प्रि॒यमिन्द्र॑स्य॒ काम॑मक्षरन् । वर्ध॑न्तो अस्य वी॒र्य॑म् ॥१॥
पु॒ना॒नास॑श्चमू॒षदो॒ गच्छ॑न्तो वा॒युम॒श्विना॑ । ते नो॑ धान्तु सु॒वीर्य॑म् ॥२॥
इन्द्र॑स्य सोम॒ राध॑से पुना॒नो हार्दि॑ चोदय । ऋ॒तस्य॒ योनि॑मा॒सद॑म् ॥३॥
मृ॒जन्ति॑ त्वा॒ दश॒ क्षिपो॑ हि॒न्वन्ति॑ स॒प्त धी॒तयः॑ । अनु॒ विप्रा॑ अमादिषुः ॥४॥
दे॒वेभ्य॑स्त्वा॒ मदा॑य॒ कं सृ॑जा॒नमति॑ मे॒ष्यः॑ । सं गोभि॑र्वासयामसि ॥५॥

8.

Eté sómā abhí priyám índrasya kámam aksharan | várdhanto asya vīryàm || 1 || punānásaṣ camūshádo gáchanto vāyúm aṣvínā | té no dhāntu suvíryam || 2 || índrasya soma rádhase punānó hárdi codaya | ṛitásya yónim āsádam || 3 || mṛijánti tvā dáṣa kshípo hinvánti saptá dhītáyaḥ | ánu víprā amādishuḥ || 4 || devébhyas tvā mádāya kám sṛijānám áti meshyàḥ | sám góbhir vāsayāmasi || 5 || ३० ||

O heaven and earth, for the acquisition of this exhilarating divine love, may you win for us fame and riches. 9

8

The divine elixirs instil into the self the pleasing aspirations, enhancing his vigour. 1

Pure-flowing, filling the ladles, these (streams of divine love) proceed to the wind and the twin divines. May they sustain our strength and vigour. 2

O pure effusing divine elixir, you provide gratification to the resplendent self. May you impel him to participate in the place of benevolent works. 3

The ten fingers effuse you and the seven participating priests caress you; the sages gladden you. 4

When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties. 5

॥३१॥ पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः । परि गव्यान्यव्यत ॥६॥
मघोन आ पवस्व नो जहि विश्वा अप द्विषः । इन्दो सखायमा विश ॥७॥
वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि । सहो नः सोम पृत्सु धाः ॥८॥
नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम् । भक्षीमहि प्रजामिषम् ॥९॥

punānáḥ kaláṣeshv á vástrāṇy arushó háriḥ | pári gávyāny avyata || 6 || maghóna á pavasva no jahí víṣvā ápa dvíshaḥ | índo sákhāyam á viṣa || 7 || vṛishṭíṃ diváḥ pári srava dyumnám pṛithivyá ádhi | sáho naḥ sóma pṛitsú dhāḥ || 8 || nṛicákshasaṃ tvā vayám índrapītaṃ svarvídam | bhakshīmáhi prajám ísham || 9 || 31 ||

(९) नवमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३२॥ परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः । सुवानो याति कविक्रतुः ॥१॥
प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहे । वीत्यर्ष चनिष्ठया ॥२॥

9.

Pári priyá diváḥ kavír váyāṅsi naptyòr hitáḥ | suvānó yāti kavíkratuḥ || 1 || prá-pra ksháyāya pányase jánāya júshṭo adrúhe | vīty àrsha cánishṭhayā || 2 ||

When (the divine love) is purified in the pitcher of heart, it comes out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow. 6

Flow on to us, who are your effluent devotees; drive away all our adversaries, O divine love; may you enter into the heart of the resplendent self, your real friend. 7

Pour down rain from heaven, and abundance upon the earth; uphold our strength, O love divine, in our struggle of life. 8

(O divine elixir) you are the contemplator of men, the loving beverage of the resplendent self and the knower of all things; may we, while adoring you, be blessed with progeny and food. 9

9

Not only wise, but you work with your penetrating wisdom; you are rightly placed at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest statures, dear to heaven. 1

(O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you. 2

स सूनुर्मातरा शुचिर्जातो जाते अरोचयत । महान्मही ऋतावृधा ॥३॥
स सप्त धीतिभिर्हितो नद्यो अजिन्वदद्रुहः । या एकमक्षि वावृधुः ॥४॥
ता अभि सन्तमस्तृतं महे युवानमा दधुः । इन्दुमिन्द्र तव व्रते ॥५॥

sá sūnúr mātárā
súcir jató jāté arocayat | mahán mahí ritavrídha || 3 || sá saptá dhītíbhir hitó nadyò ajinvad adrúhaḥ | yá ékam ákshi vāvridhúḥ || 4 || tá abhí sántam ástritam mahé yúvānam á dadhuḥ | índum indra táva vraté || 5 || 32 ||

॥३३॥ अभि वह्निरमर्त्यः सप्त पश्यति वावहिः । क्रिविर्देवीरतर्पयत् ॥६॥
अवा कल्पेषु नः पुमस्तमांसि सोम योध्या । तानि पुनान जङ्घनः ॥७॥

abhí váhnir ámartyaḥ saptá pasyati vávahiḥ | krívir devír atarpayat || 6 || áva kálpeshu naḥ pumas támāṅsi soma yódhya | táni punāna jaṅghanaḥ || 7 ||

नू नव्यसे नवीयसे सूक्ताय साधया पथः । प्रत्नवद्रोचया रुचः ॥८॥
पवमान महि श्रवो गामश्वं रासि वीरवत् । सना मेधां सना स्वः ॥९॥

nú návyase návīyase sūktáya sādhayā patháḥ | pratnavád rocayā rúcaḥ || 8 || pávamāna máhi srávo gám ásvaṃ rāsi vīrávat | sánā medhám sánā svàḥ || 9 || 33 ||

That mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and the augmenters of eternal truths. 3

Effused by (the ten) fingers, the (love divine) gladdens seven guileless streams of sensation. May you magnify it, the one and undecaying. 4

O resplendent Lord, at your worship, they (the ten fingers) provide the ever-lasting and ever-youthful joy (the divine elixir) for your solemn service. 5

(The divine elixir) is an immortal bearer (of oblations to Nature's bounties); it beholds the seven rivers (of enlightenment), i.e. the elixir is mixed with water, full as a well; he quenches the thirst of the divine elements. 6

Protect us, O lord of bliss, manly in functions, during our undertaking and destroy that power of darkness against which we must contend (unitedly). 7

(O love divine), may you without delay speed on the road for our new praiseworthy hymns; as of old, please continue to display your radiance. 8

O purifier (love divine), you are always good to grant us abundant food, brave offsprings, cattle and horses. May you give us the discriminating wisdom, and also all that we need and cherish. 9

(१०) दशमं सूक्तम

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ प्र स्वानासो रथा इवार्वन्तो न श्रवस्यवः । सोमासो राये अक्रमुः ॥१॥
हिन्वानासो रथा इव दधन्विरे गभस्त्योः । भरासः कारिणामिव ॥२॥
राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते । यज्ञो न सप्त धातृभिः ॥३॥
परि सुवानास इन्दवो मदाय बर्हणा गिरा । सुता अर्षन्ति धारया ॥४॥
आपानासो विवस्वतो जनन्त उषसो भगम् । सूरा अण्वं वि तन्वते ॥५॥

10.

Prá svanáso rátha ivárvanto ná ṣravasyávaḥ | sómāso rayé akramuḥ || 1 || hinvānáso rátha iva dadhanviré gábhastyoḥ | bhárasaḥ kariṇam iva || 2 || rájāno ná práṣastibhiḥ sómaso góbhir añjate | yajñó ná saptá dhātṛíbhiḥ || 3 || pári suvānása índavo mádāya barháṇā girá | sutá arshanti dhá-raya || 4 || apanáso vivásvato jánanta usháso bhágam | súra áṇvaṃ ví tanvate || 5 || 24 ||

॥२५॥ अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः । वृष्णो हरस आयवः ॥६॥
समीचीनास आसते होतारः सप्तजामयः । पदमेकस्य पिप्रतः ॥७॥
नाभा नाभिं न आ ददे चक्षुश्चित्सूर्ये सचा । कवेरपत्यमा दुहे ॥८॥

ápa dvára matīnám pratná ṛiṇvanti kārávaḥ | vṛíshṇo hárasa āyávaḥ || 6 || samīcīnása āsate hótaraḥ saptájāmayaḥ | padám ékasya pípratah || 7 || nábhā nábhiṃ na á dade cá-kshuṣ cit súrye sáca | kavér ápatyam á duhe || 8 ||

10

The elixirs of bliss, longing for food and strength, uttering a sound like chariots, or like horses, have come here for the sake of excellence and prosperity. 1

Coming like chariots (to the place of work and worship), they (the stems of the plant of divine juices) are upheld in the arms (of the priests) or as a load in the arms of a toiler. 2

The libations (of the herbal juices) are anointed with milk (of devotion) as kings with praises and tended as a worship by seven priests. 3

The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration. 4

The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound. 5

The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice. 6

The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective. 7

I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant). 8

अभि प्रिया दिवस्पदमध्वर्युभिर्गुहा हितम् । सूरः पश्यति चक्षसा ॥९॥

abhí priyá divás padám adhvaryúbhir gúha hitám | súraḥ paṣ-yati cákshasā || 9 || 35 ||

(११) एकादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ उपास्मै गायता नरः पवमानायेन्दवे । अभि देवाँ इयक्षते ॥१॥
अभि ते मधुना पयोऽथर्वाणो अशिश्रयुः । देवं देवाय देवयु ॥२॥
स नः पवस्व शं गवे शं जनाय शमर्वते । शं राजन्नोषधीभ्यः ॥३॥
बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे । सोमाय गाथमर्चत ॥४॥
हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन । मधावा धावता मधु ॥५॥

11.

Úpāsmai gāyatā naraḥ pávamānāyéndave | abhí deváñ íyakshate || 1 || abhí te mádhunā páyó 'tharvāṇo aṣiṣrayuḥ | devám deváya devayú || 2 || sá naḥ pavasva ṣám gáve ṣám jánāya ṣám árvate | ṣám rājann óshadhībhyaḥ || 3 || babhráve nú svátavase 'ruṇáya divispríṣe | sómāya gāthám arcata || 4 || hástacyutebhir ádribhiḥ sutám sómam punītana | mádhāv á dhāvatā mádhu || 5 || 36 ||

The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir. 9

11

Sing, O leaders of ceremonies, to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is extracted). 1

To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinties. 2

O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants. 3

May you recite praises to the bright and brown, self-vigorous, and heaven-touching divine elixir. 4

Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir. 5

॥३७॥ नमसेदुप सीदत दध्नेदभि श्रीणीतन । इन्दुमिन्द्रे दधातन ॥६॥
अमित्रहा विचर्षणिः पवस्व सोम शं गवे । देवेभ्यो अनुकामकृत् ॥७॥
इन्द्राय सोम पातवे मदाय परि षिच्यसे । मनश्चिन्मनसस्पतिः ॥८॥
पवमान सुवीर्यं रयिं सोम रिरीहि नः । इन्दविन्द्रेण नो युजा ॥९॥

námaséd úpa sīdata dadhnéd abhí ṣrīṇītana | índum índre dadhātana || 6 || amitrahá vícarshaṇiḥ pávasva soma ṣáṃ gáve | devébhyo anukāmakṛít || 7 || índrāya soma pátave mádāya pári shicyase | manaṣcín mánasas pátiḥ || 8 || pávamāna suvíryaṃ rayíṃ soma rirīhi naḥ | índav índreṇa no yujá || 9 || 37 ||

(१२) द्वादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३८॥ सोमा असृग्रमिन्दवः सुता ऋतस्य सादने । इन्द्राय मधुमत्तमाः ॥१॥
अभि विप्रा अनूषत गावो वत्सं न मातरः । इन्द्रं सोमस्य पीतये ॥२॥
मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित् । सोमो गौरी अधि श्रितः ॥३॥

12.

Sómā asṛigram índavaḥ sutá ṛitásya sádane | índrāya mádhumattamāḥ || 1 || abhí víprā anūshata gávo vatsáṃ ná mātáraḥ | índraṃ sómasya pītáye || 2 || madacyút ksheti sádane síndhor ūrmá vipaṣcít | sómo gaurí ádhi ṣritáḥ || 3 ||

(O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent self. 6

O divine elixir, the subduer of enmity, the most wise, fulfiller of aspirations of godly men, may you shower prosperity on our cows and cattle. 7

O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent self. 8

O joy-bestowing effused elixir, may you give us by the grace of the resplendent Lord, such wealth of prosperity, as increases our vigour. 9

12

The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent self in the hall of this eternal sacrifice. 1

The wise men call upon the resplendent self to enjoy the divine elixir, as the mother kine low to their calves. 2

The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone). 3

दिवो नाभा विचक्षणोऽव्यो वारे महीयते । सोमो यः सुक्रतुः कविः ॥४॥
यः सोमः कलशेष्वाँ अन्तः पवित्र आहितः । तमिन्दुः परि षस्वजे ॥५॥

divó nábhā vicakshaṇó 'vyo váre mahīyate | sómo yáḥ sukrátuḥ kavíḥ || 4 || yáḥ sómaḥ kaláṣeshv ā́ñ antáḥ pavítra ā́hitaḥ | tám índuḥ pári shasvaje || 5 || 38 ||

॥३९॥ प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि । जिन्वन्कोशं मधुश्चुतम् ॥६॥
नित्यस्तोत्रो वनस्पतिर्धीनामन्तः सबर्दुघः । हिन्वानो मानुषा युगा ॥७॥
अभि प्रिया दिवस्पदा सोमो हिन्वानो अर्षति । विप्रस्य धारया कविः ॥८॥
आ पवमान धारय रयिं सहस्रवर्चसम् । अस्मे इन्दो स्वाभुवम् ॥९॥

prá vā́cam índur ishyati samudrásyā́dhi vishṭápi | jínvan kóṣam madhuṣcútam || 6 || nítyastotro vánaspátir dhīnā́m antáḥ sabardúghaḥ | hinvānó mā́nushā yugā́ || 7 || abhí priyā́ divás padā́ sómo hinvānó arshati | víprasya dhā́rayā kavíḥ || 8 || ā́ pavamāna dhāraya rayím sahásravarcasam | asmé índo svābhúvam || 9 || 39 ||

(१३) त्रयोदशं सूक्तम्

(१–९.) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ सोमः पुनानो अर्षति सहस्रधारो अत्यविः । वायोरिन्द्रस्य निष्कृतम् ॥१॥

13.

Sómaḥ punānó arshati sahásradhāro átyaviḥ | vāyór índrasya nishkṛitám || 1 ||

The elixir of bliss. the keen observant, the wise seer. worshipped in the navel of the sky, and is purified by filte ing it through a fleecy filter. 4

The one collected in the vats or pots, has now been filter through the ultra-psychic fleecy filters, and the filtrates a all mixed together. 5

The drops of elixir, abiding in the firmament of the sky, they fall and flow, make a sound, that delights the necta shedding cloud. 6

The praise of the elixir of love is eternal; the plant is know as the lord of forests; and is the shedder of nectar. inspires many generations of men. Such an elixir e lightens the intellects to their core. 7

The sagacious elixir has been brought from heaven; it flov in a stream to the happy and fortunate houses of th devouts. 8

O purifying divine elixir, may you shower upon us wealt of a thousand radiances, excellent in all respects. 9

13

The purifying love divine, flowing in a thousand stream and passing through the celestial fleecy filters, proceeds t Nature's bounties, such as the wind and the solar rays. 1

पव॑मानमव॒स्यवो॒ विप्र॑म॒भि प्र गा॑यत । सु॒ष्वा॒णं दे॒ववी॑तये ॥२॥
पव॑न्ते॒ वाज॑सातये॒ सोमाः॑ स॒हस्र॑पाजसः । गृ॒णा॒ना दे॒ववी॑तये ॥३॥
उ॒त नो॒ वाज॑सातये॒ पव॑स्व बृह॒तीरिषः॑ । द्यु॒मदि॑न्दो सु॒वीर्य॑म् ॥४॥
ते नः॑ सह॒स्रिणं॑ र॒यिं पव॑न्ता॒मा सु॒वीर्य॑म् । सु॒वा॒ना दे॒वास॒ इन्द॑वः ॥५॥

pávamānam avasyavo vípram abhí prá gāyata | sushvāṇám devávītaye || 2 || pávante vā́jasātaye sómāḥ sahásrapājasaḥ | griṇānā́ devávītaye || 3 || utá no vā́jasātaye pávasva bṛihatī́r íshaḥ | dyumád indo suvī́ryam || 4 || té naḥ sahasríṇam rayím pávantam ā́ suvī́ryam | suvānā́ devā́sa índavaḥ || 5 || 1 ||

अत्या॑ हिया॒ना न हे॒तृभि॒रसृ॑ग्रं॒ वाज॑सातये । वि वार॒मव्य॑मा॒शवः॑ ॥६॥
वा॒श्रा अ॑र्ष॒न्तीन्द॑वो॒ऽभि व॒त्सं न धे॒नवः॑ । द॒ध॒न्वि॒रे गभ॑स्त्योः ॥७॥
जुष्ट॒ इन्द्रा॑य मत्स॒रः पव॑मान॒ कनि॑क्रदत् । विश्वा॒ अप॒ द्विषो॑ जहि ॥८॥
अ॒प॒घ्नन्तो॒ अरा॑व्णः॒ पव॑मानाः स्व॒र्दृशः॑ । योना॑वृ॒तस्य॑ सीदत ॥९॥

átyā hiyānā́ ná hetṛíbhir ásṛigram vā́jasātaye | ví vā́ram ávyam āṣ́avaḥ || 6 || vāṣrā́ arshantī́ndavo 'bhí vatsám ná dhenávaḥ | dadhanviré gábhastyoḥ || 7 || júshṭa índrāya matsaráḥ pávamāna kánikradat | víṣvā ápa dvísho jahi || 8 || apaghnánto árāvṇaḥ pávamānāḥ svardṛíṣaḥ | yonāv ṛitásya sīdata || 9 || 2 ||

May you, who are desirous of divine protection, sing aloud praises of the cosmic elixir which is being effused for Nature's bounties as their favourite beverage. 2

The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection from Nature's bounties when glorified through sacred hymns. 3

O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food. 4

May those divine libations of spiritual elixir, when effused bring to us thousand-fold wealth and excellent vigour. 5

Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter. 6

While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms. 7

O pure blissful love divine, you are acceptable and pleasing to the resplendent self. While uttering thrilling sound, may you destroy all our adversaries. 8

May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidel who refuse to offer worship, come and stay in the prime position of the eternal sacrifice. 9

(१४) चतुर्दशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

परि प्रासिष्यदत्कविः सिन्धोरूर्मावधि श्रितः । कारं बिभ्रत्पुरुस्पृहम् ॥१॥
गिरा यदी सबन्धवः पञ्च व्राता अपस्यवः । परिष्कृण्वन्ति धर्णसिम् ॥२॥
आदस्य शुष्मिणो रसे विश्वे देवा अमत्सत । यदी गोभिर्वसायते ॥३॥
निरिणानो वि धावति जहच्छर्याणि तान्वा । अत्रा सं जिघ्नते युजा ॥४॥
नप्तीभिर्यो विवस्वतः शुभ्रो न मामृजे युवा । गाः कृण्वानो न निर्णिजम् ॥५॥

14.

Pári prásishyadat kavíḥ síndhor ūrmáv ádhi ṣritáḥ | kārám bíbhrat puruspṛíbam || 1 || girá yádī sábandhavaḥ páñca vrátā apasyávaḥ | parishkṛiṇvánti dharṇasím || 2 || ád asya ṣushmíṇo ráse víṣve devá amatsata | yádī góbhir vasāyáte || 3 || niriṇānó ví dhāvati jáhac cháryāṇi tánvā | átrā sáṃ jighnate yujá || 4 || naptíbhir yó vivásvataḥ ṣubhró ná māmṛijé yúvā | gáḥ kṛiṇvānó ná nirṇíjam || 5 || 3 ||

अति श्रिती तिरश्चता गव्या जिगात्यण्व्या । वग्नुमियर्ति यं विदे ॥६॥
अभि क्षिपः समग्मत मर्जयन्तीरिषस्पतिम् । पृष्ठा गृभ्णत वाजिनः ॥७॥
परि दिव्यानि मर्मृशद्विश्वानि सोम पार्थिवा । वसूनि याह्यस्मयुः ॥८॥

áti ṣrití tiraṣcátā gavyá jigāty áṇvyā | vagnúm iyarti yáṃ vidé || 6 || abhí kshípaḥ sám agmata marjáyantīr ishás pátim | pṛishṭhá gṛibhṇata vājínaḥ || 7 || pári divyáni már-mṛiṣad víṣvāni soma párthivā | vásūni yāhy asmayúḥ || 8 || 4 ||

14

The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water), and with a thrilling sound pleasing to all, (it comes to a receptacle). 1

All the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts, honour the sustaining love divine with their chants of praises. 2

At that time, all Nature's bounties rejoice in expectation of getting their share of elixir, now enveloped (i.e. mixed) with milk and curds. 3

Descending from the cosmic (or ultra-psychic) filters, it hastens and passes through the interstices of the woollen cloth. Finally, it imparts the ecstatic feeling of unity with its friend, the resplendent self. 4

The divine extract is squeezed and cleansed by the fingers of the sacrificer, and it looks fresh and bright like a handsome young (horse). It makes the milk as one's own abode (i.e. it is mixed with milk and curds). 5

Expressed by the fingers, it proceeds obliquely to the produce of the cow (i.e. it is mixed with milk); it utters a thrilling sound which is familiar to the worshipper. 6

The fingers express the juice from the plant which is the lord of nourishment. They, the fingers, come close to each other at the time of cleansing, and hold vigorously the plant of the elixir. 7

O divine love, may you, holding all the treasures of heaven and earth, come favourably disposed to us. 8

(१५) पञ्चदशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥५॥ एष धिया यात्यण्व्या शूरो रथेभिराशुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥
एष पुरू धियायते बृहते देवतातये । यत्रामृतास आसते ॥२॥
एष हितो वि नीयतेऽन्तः शुभ्रावता पथा । यदी तुञ्जन्ति भूर्णयः ॥३॥
एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा । नृम्णा दधान ओजसा ॥४॥

15.

Eshá dhiyā yāty áṇvyā ṣū́ro ráthebhir āṣúbhiḥ | gáchann índrasya nishkṛitám || 1 || eshá purū́ dhiyāyate bṛihaté devátātaye | yátrāmṛítāsa ā́sate || 2 || eshá hitó ví nīyate 'ntáḥ ṣubhrā́vatā pathā́ | yádī tuñjánti bhū́rṇayaḥ || 3 || eshá ṣṛíngāṇi dódhuvac chíṣīte yūthyò vṛíshā | nṛimṇā́ dádhāna ójasā || 4 ||

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः । पतिः सिन्धूनां भवन् ॥५॥
एष वसूनि पिब्दना परुषा ययिवाँ अति । अव शादेषु गच्छति ॥६॥
एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः । प्रचक्राणं महीरिषः ॥७॥
एतमु त्यं दश क्षिपो मृजन्ति सप्त धीतयः । स्वायुधं मदिन्तमम् ॥८॥

eshá rukmíbhir īyate vājī́ ṣubhrébhir aṅṣúbhiḥ | pátiḥ síndhūnām bhávan || 5 || eshá vásūni pibdanā́ párushā yayivā́n áti | áva ṣā́deshu gachati || 6 || etám mṛijanti márjyam úpa dróṇeshv āyávaḥ | pracakrāṇám mahī́r íshaḥ || 7 || etám u tyám dáṣa kshípo mṛijánti saptá dhītáyaḥ | svāyudhám madíntamam || 8 || 5 ||

15

This love divine is heroic. Expressed intelligently by fingers, it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self. 1

This love divine engages in many sacred performances and promotes divine virtues, which adorn the men of immortal fame. 2

The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent self and to Nature's bounties). 3

He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures. 4

Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays. 5

At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline. 6

The priests express the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food. 7

The ten fingers, the seven priests, effuse out this well-weaponed divine elixir which yields great exhilaration. 8

(१६) षोडशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥६॥ प्र ते सोतार ओण्योः रसं मदाय घृष्वये । सर्गो न तक्त्येतशः ॥१॥
क्रत्वा दक्षस्य रथ्यमपो वसानमन्धसा । गोषामण्वेषु सश्चिम ॥२॥
अनप्तमप्सु दुष्टरं सोमं पवित्र आ सृज । पुनीहीन्द्राय पातवे ॥३॥
प्र पुनानस्य चेतसा सोमः पवित्रे अर्षति । क्रत्वा सधस्थमासदत् ॥४॥

16.

Prá te sotára oṇyo rásam mádaya ghṛishvaye | sargó ná takty étaṣaḥ || 1 || krátva dákshasya rathyam apó vásanam ándhasa | goshám áṇveshu saṣcima || 2 || ánaptam apsú dushṭáram sómam pavítra á sṛija | punīhíndraya pátave || 3 || prá punanásya cétasa sómaḥ pavítre arshati | krátva sadhástham ásadat || 4 ||

प्र त्वा नमोभिरिन्दव इन्द्र सोमा असृक्षत । महे भराय कारिणः ॥५॥
पुनानो रूपे अव्यये विश्वा अर्षन्नभि श्रियः । शूरो न गोषु तिष्ठति ॥६॥
दिवो न सानु पिप्युषी धारा सुतस्य वेधसः । वृथा पवित्रे अर्षति ॥७॥
त्वं सोम विपश्चितं तना पुनान आयुषु । अव्यो वारं वि धावसि ॥८॥

prá tva námobhir índava índra sóma asṛikshata | mahé bhárāya karíṇaḥ || 5 || punanó rūpé avyáye víṣva árshann abhí ṣríyaḥ || súro na góshu tishṭhati || 6 || divó ná sánu pipyúshī dhára sutásya vedhásaḥ | vṛitha pavítre arshati || 7 || tvám soma vipaṣcítaṃ tána punaná ayúshu | ávyo váraṃ ví dhavasi || 8 || 6 ||

16

O elixir of divine love, the persons who extract and effuse you out, do it for an exhilaration that is capable of destroying evils. You are a sap that pervades the entire space existing between heaven and earth. May your flow flash like a swift horse. 1

This (elixir) provides strength and speed. In sacred rites, it is mingled with food and water and mixed with milk of cow by our fingers. 2

This unassailable, invincible divine love abides in the cosmic vapours of firmament. May you pour it and purify on the ultra-psychic filter for the enjoyment of the resplendent self. 3

The loving elixir of that devotee who is purified by worship flows upon the ultra-psychic filter and settles at a worthy place, duly assigned in the ceremony. 4

O resplended self, these drops of love divine flow to you with praises and give you vigour for the impending great struggle of life. 5

Purified through the ultra-psychic woollen filter, the divine elixir attains all honours. It stands as if it is a hero in the midst of kine. 6

Nutritious stream of the invigorating love divine falls easily upon the straining cloth as the lofty rain from heaven. 7

O bliss divine, most wise, may you extend your grace and purify men. May your stream of love divine flow unceasingly through the ultra-psychic woollen filters. 8

(१७) सप्तदशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥७॥ प्र निम्नेनेव सिन्धवो घ्नन्तो वृत्राणि भूर्णयः । सोमा असृग्रमाशवः ॥
अभि सुवानास इन्दवो वृष्टयः पृथिवीमिव । इन्द्रं सोमासो अक्षरन् ॥
अत्यूर्मिर्मत्सरो मदः सोमः पवित्रे अर्षति । विघ्नन्रक्षांसि देवयुः ॥
आ कलशेषु धावति पवित्रे परि षिच्यते । उक्थैर्यज्ञेषु वर्धते ॥

17

Prá nimnéneva síndhavo ghnánto vritrāṇi bhúrṇayaḥ sóma asṛigram āṣávaḥ || 1 || abhí suvānása índavo vṛishṭáyaḥ pṛithivím iva | índram sómāso aksharan || 2 || átyūrmir matsaró mádaḥ sómaḥ pavítre arshati | vighnán rákshāṃsi devayúḥ || 3 || á kaláṣeshu dhāvati pavítre pári shicyate | ukthaír yajñéshu vardhate || 4 ||

अति त्री सोम रोचना रोहन्न भ्राजसे दिवम् । इष्णन्त्सूर्यं न चोदयः ॥
अभि विप्रा अनूषत मूर्धन्यज्ञस्य कारवः । दधानाश्चक्षसि प्रियम् ॥
तमु त्वा वाजिनं नरो धीभिर्विप्रा अवस्यवः । मृजन्ति देवतातये ॥
मधोर्धारामनु क्षर तीव्रः सधस्थमासदः । चारुर्ऋताय पीतये ॥

áti tri soma rocanā róhan ná bhrājase dívam | ishṇán sū́ryaṃ ná codayaḥ || 5 || abhí víprā anūshata mūrdhán yajñásya kārávaḥ | dádhānāṣ cákshasi priyám || 6 || tám u tvā vājínaṃ náro dhībhír víprā avasyávaḥ | mṛijánti devátātaye || 7 || mádhor dhárām ánu kshara tīvráḥ sadhástham ā́sadaḥ | cā́rur ṛitā́ya pītáye || 8 || ७ ||

17

Like rivers flowing along a steep descent, the rapid streams of divine love flow with full zeal (through the strainers). They are the destroyers of dark forces. 1

The drops of love divine, as they are expressed, flow to the resplendent self like the rains falling upon the ground. 2

The elixir of divine love flows across the strainer with swelling waves. It is exhilarating, inebriating and it destroys the wicked. It is ever keen to go to the divine. 3

It flows to the receptacles of hearts, is strained through the ultra-psychic filters, and is glorified at worship by praises. 4

The divine love, mounting beyond the three worlds, illumines heaven and it voluntarily provides impulsion to the sun as well. 5

The enlightened performers of pious ceremonies glorify it (the elixir) at the time of worship, entertaining affection for the one all-beholding. 6

The sages, leaders of sacred rites, desirous of sustenance, filter and purify you, to be used in the sacred performances; you are the giver of strengthening food. 7

May you flow onward to pour forth streams of the sweet elixir of divine love. May you stay in your receptacle, O sharp-flavoured, for the fulfilment of the eternal rites and for enjoyment. 8

(१८) अष्टादशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

परि सुवानो गिरिष्ठाः पवित्रे सोमो अक्षाः । मदेषु सर्वधा असि ।
त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः । मदेषु सर्वधा असि ।
तव विश्वे सजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ।

18.

Pári suvānó girishṭhāḥ pavítre sómo akshaḥ | mádeı sarvadhā́ asi || 1 || tvám̐ vípras tvám̐ kavír mádhu prá tám ándhasaḥ | mádeshu — || 2 || táva víṣve sajóshaso vā́saḥ pītím āṣata | mádeshu — || 3 ||

आ यो विश्वानि वार्या वसूनि हस्तयोर्दधे । मदेषु सर्वधा असि ॥
य इमे रोदसी मही सं मातरेव दोहते । मदेषु सर्वधा असि ॥
परि यो रोदसी उभे सद्यो वाजेभिरर्षति । मदेषु सर्वधा असि ॥
स शुष्मी कलशेष्वा पुनानो अचिक्रदत् । मदेषु सर्वधा असि ॥

á yó víṣvāni vā́r vásūni hástayor dadhé | mádeshu — || 4 || yá imé ród mahī́ sám̐ mātáreva dóhate | mádeshu — || 5 || pári yó dasī ubhé sadyó vā́jebhir árshati | mádeshu — || 6 || ṣushmī́ kaláṣeshv á punānó acikradat | mádeshu — || 7 ||

18

O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight. 1

You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustainer among those who give us ecstatic delight. 2

All divines (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosia. You are the supreme sustainer among those who give us ecstatic delight. 3

You are the one who places in the hands of the worshipper all desirable riches; you are the supreme sustainer among those who give us ecstatic delight. 4

You are the one who milks this great heaven and earth, like two mothers; you are the supreme sustainer among those who give us ecstatic delight. 5

You are the one who in no time goes around and serves both heaven and earth with viands; you are the supreme sustainer among those who give us ecstatic delight. 6

This vigorous nectar of love divine, stocked in vessels, gives thrilling sounds while proceeding for purification; you are the supreme sustainer among those who give us ecstatic delight. 7

(१९) एकोनविंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥९॥ यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु । तन्नः पुनान आ भर ॥१॥
युवं हि स्थः स्वर्पती इन्द्रश्च सोम गोपती । ईशाना पिप्यतं धियः ॥२॥
वृषा पुनान आयुषु स्तनयन्नधि बर्हिषि । हरिः सन्योनिमासदत् ॥३॥

19.

Yát soma citrám ukthyàṃ divyám pā́rthivaṃ vásu | tán naḥ punāná ā́ bhara || 1 || yuvám hí stháḥ svàrpatī índraś ca soma gópatī | īśānā́ pipyataṃ dhíyaḥ || 2 || vṛ́ishā punānā́ āyúshu stanáyann ádhi barhíshi | háriḥ sán yónim ā́sadat || 3 ||

अवावशन्त धीतयो वृषभस्याधि रेतसि । सूनोर्वत्सस्य मातरः ॥४॥
कुविद्वृषण्यन्तीभ्यः पुनानो गर्भमादधत् । याः शुक्रं दुहते पयः ॥५॥
उप शिक्षापतस्थुषो भियसमा धेहि शत्रुषु । पवमान विदा रयिम् ॥६॥
नि शत्रोः सोम वृष्ण्यं नि शुष्मं नि वयस्तिर । दूरे वा सतो अन्ति वा ॥७॥

ávāvaśanta dhītáyo vṛishabhásyádhi rétasi | sūnór vatsásya mātáraḥ || 4 || kuvíd vṛishaṇyántībhyaḥ punānó gárbham ādádhat | yā́ḥ śukráṃ duhaté páyaḥ || 5 || úpa śikshāpatasthúsho bhiyásam ā́ dhehi śátrushu | pávamāna vidā́ rayím || 6 || ní śátroḥ soma vṛ́ishṇyaṃ ní śúshmaṃ ní váyas tira | dūré vā sató ánti vā || 7 || ९ ||

19

Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us. 1

O nectar of bliss, you and resplendent self both are the lords of everyone; also the lords of our organs of senses; may you, O master, bless us in our intellectual assignments. 2

The celestial elixir, the showerer (of benefit), is purified in the midst of chants of men (the priests), uttering thrilling noise. It lies green-tinted, on its assigned seat. 3

Like the mothers of the born children, the fingers cleanse (the stems of the plant) under waters and crave for the invigorating and strength-giving (elixir of bliss). 4

For purification, the plant of the mighty elixir is washed with waters; the effused elixir stays under water and implants numerous germs (ferments) of activity, and finally the effused elixir after purification is mixed with bright water and milk. 5

May you bring near to us those who stand aloof; may you strike terror into our foes; O pure-flowing elixir, please transfer their riches to us. 6

O lord of bliss, destroy the vigour, the energy, the vital power of our enemy, whether he be close by or at a distance. 7

(२०) विंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ प्र कविर्देववीतयेऽव्यो वारेभिरर्षति । साह्वान्विश्वा अभि स्पृधः ॥१॥
स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥२॥
परि विश्वानि चेतसा मृशसे पवसे मती । स नः सोम श्रवो विदः ॥३॥

20

Prá kavír devávītayé 'vyo várebhir arshati | sāhvā́n víṣvā abhí spṛídhaḥ || 1 || sá hí shmā jaritṛíbhya ā́ vā́jam gómantam ínvati | pávamānaḥ sahasríṇam || 2 || pári víṣvāni cétasā mṛiṣáse pávase matī́ | sá naḥ soma ṣrávo vidaḥ || 3 ||

अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवं रयिम् । इषं स्तोतृभ्य आ भर ॥४॥
त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ । पुनानो वह्ने अद्भुत ॥५॥
स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः । सोमश्चमूषु सीदति ॥६॥
क्रीळुर्मखो न मंहयुः पवित्रं सोम गच्छसि । दधत्स्तोत्रे सुवीर्यम् ॥७॥

abhy àrsha bṛihád yáṣo maghávadbhyo dhruvám rayím | ísham stotṛíbhya ā́ bhara || 4 || tvám rājeva suvrató gíraḥ somā́ viveṣitha | punānó vahne adbhuta || 5 || sá váhnir apsú dushṭáro mṛijyámāno gábhastyoḥ | sómaṣ camū́shu sīdati || 6 || krīḷúr makhó ná maṅhayúḥ pavítram soma gachasi | dádhat stotré suvī́ryam || 7 || 10 ||

20

The ambrosia passes through the texture of the ultra-psychic fleecy sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries. 1

Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food. 2

You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance. 3

Bestow upon us great glory; grant durable riches to those who are rich and prosperous; bring food to your praisers. 4

O elixir of divine bliss, the purified and the one pledged for noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king. 5

O nectar of divine bliss, the bearer of oblations, you abide in the vapours of the firmament; you are difficult to be surpassed by any; we cleanse you by our hands. May you repose in the receptacles of our hearts. 6

O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give excellent vigour to him who praises you. 7

(२१) एकविंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥११॥ एते धावन्तीन्दवः सोमा इन्द्राय घृष्वयः । मत्सरासः स्वर्विदः ॥१॥
प्रवृण्वन्तो अभियुजः सुष्वये वरिवोविदः । स्वयं स्तोत्रे वयस्कृतः ॥२॥
वृथा क्रीळन्त इन्दवः सधस्थमभ्येकमित् । सिन्धोरूर्मा व्यक्षरन् ॥३॥

21.

Eté dhāvantíndavaḥ sómā índrāya ghṛíshvayaḥ | matsarásaḥ svarvídaḥ || 1 || pravṛiṇvánto abhiyújaḥ sushvaye varivovídaḥ | svayáṃ stotré vayaskṛ́taḥ || 2 || vṛ́thā krī́ḷanta índavaḥ sadhástham abhy ékam ít | síndhor ūrmā́ vy àksharan || 3 ||

एते विश्वानि वार्या पवमानास आशत । हिता न सप्तयो रथे ॥४॥
आस्मिन्पिशङ्गमिन्दवो दधाता वेनमादिशे । यो अस्मभ्यमरावा ॥५॥
ऋभुर्न रथ्यं नवं दधाता केतमादिशे । शुक्राः पवध्वमर्णसा ॥६॥
एत उ त्ये अवीवशन्काष्ठां वाजिनो अक्रत । सतः प्रासाविषुर्मतिम् ॥७॥

eté víṣvāni vā́ryā pávamānāsa āṣata | hitā́ ná sáptayo ráthe || 4 || ā́smin piṣáñgam indavo dádhātā venám ādíṣe | yó asmábhyam árāvā || 5 || ṛibhúr ná ráthyaṃ návaṃ dádhātā kétam ādíṣe | ṣukrā́ḥ pavadhvam árṇasā || 6 || etá u tyé avīvaṣan kā́shṭhāṃ vājíno akrata | satáḥ prā́sāvishur matím || 7 || 11 ||

21

These flowing, encouraging (for contest), exhilarating, heaven-conferring streams of ambrosia rush toward the resplendent self. 1

(These elixirs are) graceful in awarding favours, useful in numerous ways, and are the givers of wealth to him, who rightly effuse them. They spontaneously bestow food and nourishment on their praisers. 2

The effused streams of ambrosia come sporting and are finally received in a common receptacle containing water of rivers. 3

Like horses harnessed to a car, these pure streams of nectar bring all desirable blessings to us. 4

O effused streams of love divine, bestow at our indication manifold blessings on pious devotees who may not have given us anything presently. 5

As a great man appoints a commendable charioteer, so may you grant knowledge to our superior and flow glistening with water. 6

These effused streams of joy have been keen at the sacrifice; powerful, they have made for themselves an abiding place; they have animated the intellect of the pious institutor of the sacrificial rite. 7

(२२) द्वाविंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१२॥ एते सोमास आशवो रथा इव प्र वाजिनः । सर्गाः सृष्टा अहेषत ॥१॥
एते वाता इवोरवः पर्जन्यस्येव वृष्टयः । अग्नेरिव भ्रमा वृथा ॥२॥
एते पूता विपश्चितः सोमासो दध्याशिरः । विपा व्यानशुर्धियः ॥३॥

22.

Eté sómāsa āṣávo ráthā iva prá vājínaḥ | sárgāḥ sṛishṭá aheshata || 1 || eté vátā ivorávaḥ parjányasyeva vṛishṭáyaḥ | agnér iva bhramá vṛíthā || 2 || eté pūtá vipaṣcítaḥ sómāso dádhyāṣiraḥ | vipá vy ànaṣur dhíyaḥ || 3 ||

एते मृष्टा अमर्त्याः ससृवांसो न शश्रमुः । इयक्षन्तः पथो रजः ॥४॥
एते पृष्ठानि रोदसोर्विप्रयन्तो व्यानशुः । उतेदमुत्तमं रजः ॥५॥
तन्तुं तन्वानमुत्तममनु प्रवत आशत । उतेदमुत्तमाय्यम् ॥६॥
त्वं सोम पणिभ्य आ वसु गव्यानि धारयः । ततं तन्तुमचिक्रदः ॥७॥

eté mṛishṭá ámartyāḥ sasṛivánso ná ṣaṣramuḥ | íyakshantaḥ pathó rájaḥ || 4 || eté pṛishṭhḁ́ni ródasor viprayánto vy ànaṣuḥ | utédám uttamáṃ rájaḥ || 5 || tántuṃ tanvānám uttamám ánu praváta āṣata | utédám uttamáyyam || 6 || tváṃ soma paṇíbhya ā́ vásu gávyāni dhārayaḥ | tatáṃ tántum acikradaḥ || 7 || 12 ||

22

These streams of ambrosia when let out (for filtration), give a thrilling sound as they pass (through the ultra-psychic sieve). (In their movements, they resemble) chariots or the swift horses let loose. 1

Like the gushing winds, like the rain-storms or like the swift whirling flames of fire,— 2

—these pure streams of divine love, sagacious, and mixed with milk and curds, easily participate in our ceremonies performed with intelligence. 3

These elixirs, when purified, come down from the filters to the receptacles; thence they traverse along their assigned paths. They never get exhausted (in their incessant sojourn). 4

Spreading in various directions, they pervade the entire space, from earth to heaven. They extend to all the regions, the highest and the supreme ones. 5

Descending rivers follow this excellent ambrosia as it spreads out to our sacred works; these accomplishments are glorified thereby. 6

O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation). 7

(२३) त्रयोविंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

सोमा असृग्रमाशवो मधोर्मदस्य धारया । अभि विश्वानि काव्या ॥१॥
अनु प्रत्नास आयवः पदं नवीयो अक्रमुः । रुचे जनन्त सूर्यम् ॥२॥
आ पवमान नो भरार्यो अदाशुषो गयम् । कृधि प्रजावतीरिषः ॥३॥
अभि सोमास आयवः पवन्ते मद्यं मदम् । अभि कोशं मधुश्चुतम् ॥४॥

23.

Sóma asṛigram āṣávo mádhor mádasya dhárayā | abhí víṣvāni kávyā || 1 || ánu pratnása āyávaḥ padáṃ návīyo akramuḥ | rucé jananta sū́ryam || 2 || á pavamāna no bharāryó ádāṣusho gáyam | kṛidhí prajávatīr íshaḥ || 3 || abhí sómāsa āyávaḥ pávante mádyam mádam | abhí kóṣam madhuṣcútam || 4 ||

सोमो अर्षति धर्णसिर्दधान इन्द्रियं रसम् । सुवीरो अभिशस्तिपाः ॥५॥
इन्द्राय सोम पवसे देवेभ्यः सधमाद्यः । इन्दो वाजं सिषाससि ॥६॥
अस्य पीत्वा मदानामिन्द्रो वृत्राण्यप्रति । जघान जघनच्च नु ॥७॥

sómo arshati dharṇasír dádhāna indriyáṃ rásam | suvíro abhiṣastipáḥ || 5 || índrāya soma pavase devébhyaḥ sadhamádyaḥ | índo vájaṃ sishāsasi || 6 || asyá pītvá mádānām índro vṛitrány apratí | jaghána jaghánac ca nú || 7 || 13 ||

23

The swift-flowing ambrosia issues forth in a stream, sweet and exhilarating, whilst the chanting of numerous praises by the sages goes on. 1

These swift-going cosmic horses (of the sun) have been traversing a new field since the eternal past; they as if, impel the sun to give light. 2

O purifier, acquire for us the property and possessions of such a miser landlord as is not liberal in munificience. May you bestow upon us progeny-abounding food. 3

The swift-flowing streams of divine love effuse exhilarating juices; they flow (after filtration) to the honey-storing receptacle. 4

The divine love, the sustainer (of the world), the giver of the sap of life to organs of senses and actions, heroic, a protector against calumny, flows forth (to the receptacles). 5

O nectar of divine love, worthy of worship, you flow forth for the sake of the resplendent soul and for the sake of sense organs (divines); O drop of ambrosia, you vouchsafe to give us food. 6

Having drunk of this divine supreme exhilarating draught, the soul, the irresistible, has been subduing the opponents; may he ever subdue them. 7

(२४) चतुर्विंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१४॥ प्र सोमा॑सो अधन्विषुः॒ पव॑मानास॒ इन्द॑वः । श्री॒णा॒ना अ॒प्सु मृ॑ञ्जत ॥१॥
अ॒भि गावो॑ अधन्विषुरापो॒ न प्र॒वता॑ य॒तीः । पु॒ना॒ना इन्द्र॑माशत ॥२॥
प्र प॑वमान धन्वसि॒ सोमेन्द्रा॑य॒ पात॑वे । नृभि॑र्य॒तो वि नी॑यसे ॥३॥
त्वं सो॑म नृ॒माद॑नः॒ पव॑स्व चर्षणी॒सहे॑ । स॒स्नि॒र्यो अनु॒माद्यः॑ ॥४॥

24.

Prá sómāso adhanvishuḥ pávamānāsa índavaḥ | srīṇānā́ apsú mṛiñjata || 1 || abhí gā́vo adhanvishur ā́po ná pravátā yatī́ḥ | punānā́ índram āṣata || 2 || prá pavamāna dhanvasi sóméndrāya pā́tave | nṛíbhir yató ví nīyase || 3 || tvám̐ soma nṛimā́danaḥ pávasva carhaṇīsáhe | sásnir yó anumā́dyaḥ || 4 ||

इन्दो॒ यदद्रि॑भिः सु॒तः प॒वित्रं॒ परि॒धाव॑सि । अर॒मिन्द्र॑स्य॒ धाम्ने॑ ॥५॥
पव॑स्व वृत्रहन्तमो॒क्थेभि॑रनु॒माद्यः॑ । शुचि॑ः पाव॒को अद्भु॑तः ॥६॥
शुचि॑ः पाव॒क उ॑च्यते॒ सोम॑ः सु॒तस्य॒ मध्व॑ः । दे॒वा॒वीर॑घशंस॒हा ॥७॥

índo yád ádribhiḥ sutáḥ pavítram paridhā́vasi | áram índrasya dhā́mne || 5 || pávasva vṛitrahantamokthébhir anumā́dyaḥ | ṣúciḥ pāvakó ádbhutaḥ || 6 || ṣúciḥ pāvaká ucyate sómaḥ sutásya mádhvaḥ | devāvī́r aghaṣaṅsahā́ || 7 || 14 ||

24

The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds. 1

The flowing juices of ambrosia rush like waters flowing down a declivity; filtered and purified, they proceed to the resplendent self. 2

O filtrable ambrosia, you proceed to the resplendent self for his enjoyment. By the priests, you have been prepared and conveyed by them (to the self). 3

O ambrosia of divine love, you are the exhilarator of men; may you flow to the resplendent soul, who is the conqueror of adversaries. You (O elixir) are pure and worthy of adoration. 4

O nectar, when you are effused by crushing under stones, you hasten to the ultra-psychic sieve; verily, you are pure and of worth acceptance (or enjoyment) by the resplendent self. 5

Flow on, best destroyer of evils, to be propitiated by praises. Verily, you are pure, purifying and wonderful. 6

The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier, the gratifier of the enlightened persons and a dertroyer of the wicked. 7

[अथ द्वितीयोऽनुवाकः ॥]

(२५) पञ्चविंशं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्यागस्त्यो दृळ्हच्युत ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१५॥ पर्वस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥१॥
पर्वमान धिया हितोऽभि योनिं कनिक्रदत् । धर्मणा वायुमा विश ॥२॥
सं देवैः शोभते वृषा कविर्योनावधि प्रियः । वृत्रहा देववीतमः ॥३॥
विश्वा रूपाण्याविशन्पुनानो याति हर्यतः । यत्रामृतास आसते ॥४॥
अरुषो जनयन्गिरः सोमः पवत आयुषक् । इन्द्रं गच्छन्कविक्रतुः ॥५॥
आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥६॥

25.

Pávasva dakshasádhano devébhyaḥ pītáye hare | marúdbhyo vāyáve mádaḥ || 1 || pávamāna dhiyā́ hitò 'bhí yónim kánikradat | dhármaṇā vāyúm ā́ viṣa || 2 || sám devaíḥ ṣobhate vṛ́ishā kavír yónāv ádhi priyáḥ | vṛitrahā́ devavítamaḥ || 3 || víṣvā rūpā́ṇy āviṣán punānó yāti haryatáḥ | yátrāmṛ́itāsa ā́sate || 4 || arushó janáyan gíraḥ sómaḥ pavata āyushák | índram gáchan kavíkratuḥ || 5 || ā́ pavasva madintama pavítram dhā́rayā kave | arkásya yónim āsádam || 6 || 15 ||

(२६) षड्विंशं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य दार्ढ्यच्युत इध्मवाह ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

६॥ तमंमृक्षन्त वाजिनमुपस्थे अदितेरधि । विप्रासो अण्व्या धिया ॥१॥

26.

Tám amṛikshanta vājínam upásthe áditer ádhi | vípraso áṇvyā dhiyā́ || 1 ||

25

O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds. 1

O purifying ambrosia, suitably placed by sacred rites, may you roaring enter the receiving pot, and come in contact with the wind by your natural rights. 2

This ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home. 3

Pervading all beauteous forms, the pure, the desirable (elixir) goes to the place where the immortal ones abide. 4

Endowed with wisdom of the past, the brilliant nectar of divine love, generating sounds, flows forth continually, and finally it proceeds to the resplendent soul. 5

Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendent soul). 6

26

The priests cleanse with utmost care (or with fingers) that ambrosia, vigorous and agile, on the lap of the mother earth. 1

तं गावो॑ अ॒भ्य॑नूषत स॒हस्र॑धार॒मक्षि॑तम् । इन्दुं॑ ध॒र्तार॒मा दि॒वः ॥२॥
तं वे॒धां मे॒धया॑ह्य॒न्पव॑मान॒मधि॒ द्यवि॑ । ध॒र्ण॒सिं भूरि॑धायसम् ॥३॥
तम॑ह्यन्भु॒रिजो॑र्धि॒या सं॒वसा॑नं वि॒वस्व॑तः । पतिं॑ वा॒चो अदा॑भ्यम् ॥४॥
तं सानाा॒वधि॑ जा॒मयो॒ हरिं॑ हिन्व॒न्त्यद्रि॑भिः । ह॒र्य॒तं भूरि॑चक्षसम् ॥५॥
तं त्वा॑ हिन्वन्ति वे॒धसः॒ पव॑मान गिरा॒वृध॑म् । इन्द॒विन्द्रा॑य मत्स॒रम् ॥६॥

tám̥ gávo abhy ànūshata sahásradhāram ákshitam | índum̥ dhartáram á diváḥ || 2 || tám̥ vedhám medháyahyan pávamānam ádhi dyávi | dharṇasím bhūridhāyasam || 3 || tám ahyan bhuríjor dhiyá sam̥vásānam̥ vivásvataḥ | pátim̥ vācó ádābhyam || 4 || tám̥ sánāv ádhi jāmáyo hárim̥ hinvanty ádribhiḥ | haryatám bhūricakshasam || 5 || tám̥ tvā hinvanti vedhásaḥ pávamāna girāvṛ́dham | índav índrāya matsarám || 6 || 16 ||

(२७) सप्तविंशं सूक्तम्

(१-६) षड्‌चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१७॥ ए॒ष क॒विर॒भिष्टु॑तः प॒वित्रे॒ अधि॑ तोशते । पु॒ना॒नो घ्नन्नप॒ स्रिधः॑ ॥१॥
ए॒ष इन्द्रा॑य वा॒यवे॑ स्व॒र्जित्परि॑ षिच्यते । प॒वित्रे॑ दक्ष॒साध॑नः ॥२॥

27

Eshá kavír abhíshṭutaḥ pavítre ádhi tosate | punānó ghnánn ápa srídhaḥ || 1 || eshá índrāya vāyáve svarjít pári shicyate | pavítre dakshasádhanaḥ || 2 ||

The sacred hymns propitiate that ambrosia flowing in a thousand streams, which is inexhaustible and is the sustainer of heaven. 2

They elevate to heaven by their keen intellect that creative (ambrosia), the purifier, the sustainer and the upholder of all. 3

The worshippers elevate by the fingers (by their arms) that unconquerable (ambrosia), the Lord of praise abiding (in receptacles). 4

The fingers effuse (from the plant) that green-tinted, desirable and far-beholding sap, after having crushed with stones the plant stems placed at a high level. 5

Men of intelligence invoke you, O pure and refined elixir; you provide exhilaration to the resplendent self, and all these praises are addressed to you. 6

27

This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic fleecy filter. It drives away all the opponents. 1

This invigorating heaven-conquering ambrosia is poured upon the ultra psychic filter for the gratification of the cosmic forces as the sun and the wind. 2

एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥
एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सत्राजिदस्तृतः ॥४॥
एष सूर्येण हासते पवमानो अधि द्यवि । पवित्रे मत्सरो मदः ॥५॥
एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः । पुनान इन्दुरिन्द्रमा ॥६॥

eshá nṛíbhir ví nı-
yate divó mūrdhá vṛíshā sutáḥ | sómo váneshu viṣvavít || 3 || eshá gavyúr acikradat pávamāno hiraṇyayúḥ | índuḥ satrajíd ástṛitaḥ || 4 || eshá sū́ryeṇa hāsate pávamāno ádhi dyávi | pavítre matsaró mádaḥ || 5 || eshá ṣushmy àsishyadad antárikshe vṛíshā háriḥ | punāná índur índram á || 6 || 17 ||

(२८) अष्टाविंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः । अव्यो वारं वि धावति ॥१॥
एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥२॥
एष देवः शुभायतेऽधि योनावमर्त्यः । वृत्रहा देववीतमः ॥३॥

28.

Eshá vají hitó nṛíbhir viṣvavín mánasas pátiḥ | ávyo váraṃ ví dhāvati || 1 || eshá pavítre aksharat sómo devébhyaḥ sutáḥ | víṣvā dhámany āviṣán || 2 || eshá deváḥ ṣubhayaté 'dhi yónav ámartyaḥ | vṛitrahá devavítamaḥ || 3 ||

This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices). 3

This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conqueror of foes. irresistible and purifier. 4

This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter. 5

This powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent self. 6

28

This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex. 1

This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots. 2

This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs. 3

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः । अभि द्रोणानि धावति ॥४॥
एष सूर्यमरोचयत्पवमानो विचर्षणिः । विश्वा धामानि विश्ववित् ॥५॥
एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति । देवावीरघशंसहा ॥६॥

eshá vṛísha kánikradad daṣábhir jamíbhir yatáḥ | abhi dróṇani dhavati || 4 || eshá sűryam arocayat pávamāno vícarshaṇiḥ | víṣva dhámani viṣvavít || 5 || eshá ṣushmy ádābhyaḥ sómaḥ punānó arshati | devavír aghaṣaṅsahá || 6 || 18 ||

(२९) एकोनत्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१९॥ प्रास्य धारा अक्षरन्वृष्णः सुतस्यौजसा । देवाँ अनु प्रभूषतः ॥१॥
सप्तिं मृजन्ति वेधसो गृणन्तः कारवो गिरा । ज्योतिर्जज्ञानमुक्थ्यम् ॥२॥
सुषहा सोम तानि ते पुनानाय प्रभूवसो । वर्धा समुद्रमुक्थ्यम् ॥३॥
विश्वा वसूनि संजयन्पवस्व सोम धारया । इनु द्वेषांसि सध्र्यक् ॥४॥

29

Prásya dhárā aksharan vṛíshṇaḥ sutásyaújasā | deváñ ánu prabhűshataḥ || 1 || sáptim mṛijanti vedháso gṛiṇántaḥ kārávo girá | jyótir jajñānám ukthyàm || 2 || sushábā soma táni te punānáya prabhūvaso | várdhā samudrám ukthyàm || 3 || víṣvā vásūni saṃjáyan pávasva soma dhárayā | inú dvéshāṅsi sadhryàk || 4 ||

This showerer of blessings, cleansed and squeezed by ten fingers hastens uttering a sound to the receiving pots. 4

This purified (sap), all-contemplating and all-knowing, gives radiance to the sun and all the spots of the sacred performances. 5

This powerful, invincible, purifying ambrosia which is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration. 6

29

The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength. 1

The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation. 2

O Lord of love divine, you are the distributor of abundant wealth. When you are purified, you look radiant. May you therefore fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim. 3

O ambrosia, flow in a full stream, conquering for us all treasures. May you drive away all our enemies (to great distances). 4

रक्षा सु नो अररुषः स्वनात्समस्य कस्य चित । निदो यत्र मुमुच्महे ॥५॥
एन्दो पार्थिवं रयिं दिव्यं पवस्व धारया । द्युमन्तं शुष्ममा भर ॥६॥

rákshā sú no árarushaḥ svanát samasya kásya cit | nidó yátra mumucmáhe || 5 || éndo párthivam rayím divyám pavasva dhárayā | dyumántam śúshmam á bhara || 6 || 19 ||

(३०) त्रिंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्याङ्गिरसो बिन्दुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२०॥ प्र धारा अस्य शुष्मिणो वृथा पवित्रे अक्षरन् । पुनानो वाचमिष्यति ॥१॥
इन्दुर्हियानः सोतृभिर्मृज्यमानः कनिक्रदत् । इयर्ति वग्नुमिन्द्रियम् ॥२॥
आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम् । पवस्व सोम धारया ॥३॥
प्र सोमो अति धारया पवमानो असिष्यदत् । अभि द्रोणान्यासदम् ॥४॥

30.

Prá dhárā asya śushmíṇo vṛíthā pavítre aksharan | punānó vácam ishyati || 1 || índur hiyānáḥ sotṛíbhir mṛijyámānaḥ kánikradat | íyarti vagnúm indriyám || 2 || á naḥ śúshmam nṛisháhyam vīrávantam puruspṛíham | pávasva soma dhárayā || 3 || prá sómo áti dhárayā pávamāno asishyadat | abhí dróṇāny āsádam || 4 ||

Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked, and who utters ill words, so that we may be free (from anxiety). 5

O Lord of ambrosia, may you pour in streams the terrestrial and celestial riches and bring to us brilliant vigour. 6

30

The streams of the effused divine elixir, active and strong, flow without any effort through the ultra-psychic fleecy filter. During filtration, the elixir is, as if, gladdened to listen to the chants of praise. 1

Urged by the workers who press it out, the divine elixir during purification, filtration, and flow utters a characteristic voice of thrill and impels the organs of sense and action (for their right functions). 2

O divine elixir, may you flow forth for us in a stream, and bestow on us the foe-dispelling strength, and herioc progeny, coveted by so many of us. 3

This purified elixir of love flows out in a stream and is received in the pitchers of the innermost consciousness. 4

अ॒प्सु त्वा॒ मधु॑मत्तमं॒ हरिं॑ हिन्व॒न्त्यद्रि॑भिः । इन्द॒विन्द्रा॑य पी॒तये॑ ॥५॥
सु॒नोता॒ मधु॑मत्तमं॒ सोम॒मिन्द्रा॑य व॒ज्रिणे॑ । चारुं॒ शर्धा॑य मत्स॒रम् ॥६॥

apsú tvā mádhumattamam há-
rim hinvanty ádribhiḥ | índav índrāya pītáye || 5 || sunótā mádhumattamam sómam índrāya vajríṇe | cárum ṣárdhāya matsarám || 6 || 20 ||

(३१) एकत्रिंशं सूक्तम्

(१–६) षड्टृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

२१॥ प्र सोमा॑सः स्वा॒ध्य१॑ः पव॑मानासो अक्रमुः । र॒यिं कृ॑ण्वन्ति॒ चेत॑नम् ॥१॥
दि॒वस्पृ॑थि॒व्या अधि॒ भवे॑न्दो द्युम्न॒वर्ध॑नः । भवा॒ वाजा॑नां॒ पतिः॑ ॥२॥
तु॒भ्यं॒ वाता॑ अभि॒प्रिय॒स्तुभ्य॑मर्षन्ति॒ सिन्ध॑वः । सोम॒ वर्ध॑न्ति॒ ते॒ महः॑ ॥३॥
आ प्या॑यस्व॒ समे॑तु ते वि॒श्वतः॑ सोम॒ वृष्ण्य॑म् । भवा॒ वाज॑स्य संग॒थे ॥४॥
तु॒भ्यं॒ गावो॑ घृ॒तं पयो॒ बभ्रो॑ दुदु॒ह्रे अक्षि॑तम् । वर्षि॑ष्ठे॒ अधि॒ सान॑वि ॥५॥

31.

Prá sómāsaḥ svādhyàḥ pávamānāso akramuḥ | rayíṃ kriṇvanti cétanam || 1 || divás prithivyá ádhi bhávendo. dyumnavárdhanaḥ | bhávā vájānām pátiḥ || 2 || túbhyaṃ vátā abhipríyas túbhyam arshanti síndhavaḥ | sóma várdhanti te máhaḥ || 3 || á pyāyasva sám etu te viṣvátaḥ soma vríshṇyam | bhávā vájasya saṃgathé || 4 || túbhyaṃ gávo ghritám páyo bábhro duduhré ákshitam | várshishṭhe ádhi sánavi || 5 ||

O divine drops of elixir, (the stems of plants from which you are extracted) are crushed and pressed between the stones; and you flow forth sweet-flavoured and green-tinted into the waters. You come out for the enjoyment of the resplendent soul. 5

(O priests or devotees) may you express the sweet-flavoured, charming and exhilarating divine elixir of devotion for the enjoyment of your own resplendent self, resolute and adamantine, and for your invigoration. 6

31

The benevolent drops of elixir, filtered and purified, flow forth; they confer life-giving wealth and intelligence. 1

O elixir of bliss, may you, both on heaven and earth, be the augmenter of our enlightenment, and may you be the lord of food. 2

O elixir of bliss, the winds are gracious in their love to you; the rivers flow to you; they magnify your greatness. 3

O elixir of bliss, may you be well-nourished; may vigorous powers unite in you from all sides; may you give us strength in the struggle of life. 4

O tawny-tinted (elixir), may the cows continue to yield milk and butter for you in large measures. May you ever grow on our highest summits. 5

स्वायुधस्य ते सतो भुवनस्य पते वयम् । इन्दो सखित्वमुश्मसि ॥६॥

svāyudhásya te sató bhúvanasya pate vayám
índo sakhitvám uṣmasi || 6 || 21 ||

(३२) द्वात्रिंशं सूक्तम्

(१–६) षड़ृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

२२॥ प्र सोमासो मदच्युतः श्रवसे नो मघोनः । सुता विदथे अक्रमुः ॥१॥
आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम् । अत्यो न गोभिरज्यते ॥३॥

32.

Prá sómāso madacyútaḥ ṣrávase no maghónaḥ | sutá vidáthe akramuḥ || 1 || ấd īṃ tritásya yóshaṇo hárim hinvanty ádribhiḥ | índum índrāya pītáye || 2 || ấd īṃ haṅsó yáthā gaṇáṃ víṣvasyāvīvaṣan matím | átyo ná góbhir ajyate || 3 ||

उभे सोमावचाकशन्मृगो न तक्तो अर्षसि । सीदन्नृतस्य योनिमा ॥४॥
अभि गावो अनूषत योषा जारमिव प्रियम् । अगन्नाजिं यथा हितम् ॥५॥
अस्मे धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च । सनिं मेधामुत श्रवः ॥६॥

ubhé somāvacākaṣan mṛigó ná taktó arshasi | sídann ṛitásya yónim ấ || 4 || abhí gấvo anūshata yóshā jārám iva priyám | ágann ājíṃ yáthā hitám || 5 || asmé dhehi dyumád yáṣo magháva dbhyaṣ ca máhyaṃ ca | saním medhấm utá ṣrávaḥ || 6 || 22 ||

O elixir of devotional bliss, the Lord of all beings, bearing arms of protection, we crave for your friendship. 6

32

May the elixirs of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance—for us who are the organizers of sacrifice. 1

And now, the stems of the plant are crushed under stones, and the fingers of the triply-enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent self. 2

And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with water, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).

O elixir, you behold both the worlds, run like a speedy deer; come along with milk and take a seat of honour in the sacred performances. 4

The songs of praises commend you as a beloved praises her lover; as a hero, you hasten to a joyful contest. 5

May you bestow illustrious fame on us,—both on our rich participants and me (the poor). Grant us wealth, intelligence and glory. 6

(३३) त्रयस्त्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यारयश्वित ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२३॥ प्र सोमा॑सो विप॒श्चितो॒ऽपां न य॑न्त्यू॒र्मय॑: । वना॑नि महि॒षा इ॑व ॥१॥
अ॒भि द्रोणा॑नि ब॒भ्रव॑: शु॒क्रा ऋ॒तस्य॒ धार॑या । वाजं॒ गोम॑न्तमक्षरन् ॥२॥
सु॒ता इन्द्रा॑य वा॒यवे॒ वरु॑णाय म॒रुद्भ्य॑: । सोमा॑ अर्षन्ति॒ विष्ण॑वे ॥३॥
ति॒स्रो वाच॒ उदी॑रते॒ गावो॑ मिमन्ति धे॒नव॑: । हरि॑रेति॒ कनि॑क्रदत् ॥४॥
अ॒भि ब्रह्मी॑रनूषत य॒ह्वीर्ऋ॒तस्य॑ मा॒तर॑: । म॒र्मृ॒ज्यन्ते॑ दि॒वः शिशु॑म् ॥५॥
रा॒यः स॑मु॒द्रांश्च॒तुरो॒ऽस्मभ्यं॑ सोम वि॒श्वत॑: । आ प॑वस्व सह॒स्रिण॑: ॥६॥

33.

Prá sómāso vipaşcíto 'pā́m ná yanty ūrmáyaḥ | vánāni mahishā́ iva || 1 || abhí dróṇāni babhrávaḥ şukrā́ ṛitásya dhā́rayā | vā́jam gómantam aksharan || 2 || sutā́ índrāya vāyáve váruṇāya marúdbhyaḥ | sómā arshanti víshṇave || 3 || tisró vā́ca úd īrate gā́vo mimanti dhenávaḥ | hárir eti kánikradat || 4 || abhí bráhmīr anūshata yahvír ṛitásya mātáraḥ | marmṛijyánte diváḥ şíşum || 5 || rāyáḥ samudrā́ṅş catúro 'smábhyam soma vişvátaḥ | ā́ pavasva sahasríṇaḥ || 6 || 23 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यारयश्वित ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ प्र सु॑वा॒नो धार॑या॒ तनेन्दु॑र्हिन्वा॒नो अ॑र्षति । रु॒जद्दृ॒ळ्हा व्योज॑सा ॥१॥

34.

Prá suvānó dhā́rayā tánéndur hinvānó arshati | rujád dṛiḷhā́ vy ójasā || 1 ||

33

The conscientious drops of divine love rush along like waves of water or like buffaloes to forests. 1

The brown bright drops flow with strength to the pitchers with a stream of divine ambrosia; they pour forth food accompanied with kine (or milk products). 2

The effused elixir of divine love proceeds to Nature's bounties such as the sun, the wind, the ocean, the moving clouds and to the cosmos. 3

The priests utter the three sacred texts (the Ṛk, the Yajus and the Samans); the milch kine low on being milked, while the green–tinted elixir flows with roaring sound (to the collecting vessel). 4

While they purify and decorate the child of heaven (the elixir of love divine), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred. 5

From every side, O Lord of love and joy, pour upon us oceans of riches; from all the four quarters, fulfil our thousands of aspirations. 6

4

The elixir of divine love when effused and expressed, flows in a stream to the filter, breaking down strong fortresses of opposition by its strength. 1

सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमो अर्षति विष्णवे ॥२॥
वृषाणं वृषभिर्यतं सुन्वन्ति सोममद्रिभिः । दुहन्ति शक्मना पयः ॥३॥
भुवत्त्रितस्य मर्ज्यो भुवदिन्द्राय मत्सरः । सं रूपैरज्यते हरिः ॥४॥
अभीमृतस्य विष्टपं दुहते पृश्निमातरः । चारु प्रियतमं हविः ॥५॥
समेनमह्रुता इमा गिरो अर्षन्ति सस्रुतः । धेनूर्वाश्रो अवीवशत् ॥६॥

sutá índrāya vāyáve várunāya marúdbhyaḥ | sómo arshati víshṇave || 2 || vríshaṇam vríshabhir yatám sunvánti sómam ádribhiḥ | duhánti ṣákmana páyaḥ || 3 || bhúvat tritásya márjyo bhúvad índrāya matsaráḥ sám rūpaír ajyate háriḥ || 4 || abhím ṛitásya vishṭápam duhaté príṣnimātaraḥ | cáru priyátamam havíḥ || 5 || sám enam áhrutā, imá gíro arshanti sasrútaḥ dhenúr vāṣró avīvaṣat || 6 || 24 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२५॥ आ नः पवस्व धारया पवमान रयिं पृथुम् । यया ज्योतिर्विदासि नः ॥१॥
इन्दो समुद्रमीङ्खय पवस्व विश्वमेजय । रायो धर्ता न ओजसा ॥२॥
त्वया वीरेण वीरवोऽभि ष्याम पृतन्यतः । क्षरा णो अभि वार्यम् ॥३॥

35.

Ā naḥ pavasva dhārayā pávamāna rayím pṛithúm | yáyā jyótir vidási naḥ || 1 || índo samudramīṅkhaya pávasva viṣvamejaya | rayó dhartá na ójasā || 2 || tváyā vīréṇa vīravo 'bhí shyāma pṛitanyatáḥ | kshára ṇo abhí vár-yam || 3 ||

The ambrosia effused proceeds to the sun, the wind, the ocean, to the moving clouds and to the cosmos. 2

From the crushed plant, they squeeze out the sap between the effusing stones; they milk out its juice by their efforts. 3

The exhilarating ambrosia is cleansed by the triple-functioning priest for the enjoyment of the resplendent self; the green-tinted elixir is mixed with the ingredients. 4

The forces of cosmos milk out at the place of cosmic sacrifice this elixir which is most beautiful and graceful as an oblation. 5

Our sincere praises flow to him in one united stream and he uttering a sound welcomes the milch kine. 6

35

May you pour forth in streams for us, O purifier (the elixir of bliss),—in such streams, wherewith you bless us enlightenment. May you give us riches in plenty. 1

O loving ambrosia, impeller of the waters, the trembler of all, flow forth by your power as the bearer of wealth to us. 2

With you, O valiant one, our hero, may we overcome our enemies; let whatever is desirable be poured upon us. 3

प्र वाजमिन्दुरिष्यति सिषासन्वाजसा ऋषिः । व्रता विदान आयुधा ॥४॥
तं गीर्भिर्वाचमीङ्खयं पुनानं वासयामसि । सोमं जनस्य गोपतिम् ॥५॥
विश्वो यस्य व्रते जनो दाधार धर्मणस्पतेः । पुनानस्य प्रभूवसोः ॥६॥

prá vājam índur ishyati síshasan vajasá ríshiḥ | vratá vidānā áyudhā || 4 || tám gīrbhír vācamīṅkhayám punānáṃ vāsayāmasi | sómaṃ jánasya gópatim || 5 || vísvo yásya vraté jáno dādhāra dhármaṇas páteḥ | punānásya prabhúvasoḥ || 6 || 25 ||

(३६) षट्त्रिंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२६॥ असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः । कार्ष्मन्वाजी न्यक्रमीत् ॥१॥
स वह्निः सोम जागृविः पवस्व देववीरति । अभि कोशं मधुश्चुतम् ॥२॥
स नो ज्योतींषि पूर्व्य पवमान वि रोचय । क्रत्वे दक्षाय नो हिनु ॥३॥
शुम्भमान ऋतायुभिर्मृज्यमानो गभस्त्योः । पवते वारे अव्यये ॥४॥

36.

Ásarji ráthyo yatha pavítre camvòḥ sutáḥ | kárshman vājí ny àkramīt || 1 || sá váhniḥ soma jágṛiviḥ pávasva devavír áti | abhí kóṣam madhuṣcútam || 2 || sá no jyótīṅshi pūrvya pávamāna ví rocaya | krátve dákshāya no hinu || 3 || ṣumbhámāna ṛitāyúbhir mṛijyámāno gábhastyoḥ | pávate váre avyáye || 4 ||

The divine elixir is the bestower of food, is the seer, (the source of enlightenment); it is an associate of food; it knows our conducts of life, and is equipped with arms. 4

We clothe with praises that ambrosia of divine love who is the inspirer of praise, the purifier, our cowherd (the guardian of men). 5

On the worship of whom, all men set their hearts—the Lord of virtuous acts, the purified and the possessor of abundant wealth. 6

36

Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out on the battlefield. 1

O ambrosia of divine love, you are the bearer (of oblations), vigilant, devoted to Nature's bounties. May you flow past the ultra-psychic filter-cloth and finally to the honey-dropping containers. 2

O eternal purifier, illume for us the luminaries of heaven and animate us for strength—bestowing benevolent works. 3

Adorned by priests of holy rites and expressed by their hands, the love divine flows through the ultra-psychic fleecy filter. 4

स विश्वा॑ दा॒शुषे॒ वसु॒ सोमो॑ दि॒व्यानि॒ पार्थि॑वा । पव॑ता॒मान्तरि॑क्ष्या ॥५॥
आ दि॒वस्पृ॒ष्ठम॑श्व॒युर्ग॑व्य॒युः सो॑म रोहसि । वी॒र॒युः शव॑सस्पते ॥६॥

sá víşva dāşúshe vásu sómo divyắni pắrthiva | pávatām ắntárikshyā || 5 || ắ divás prishṭhám aşvayúr gavyayúḥ soma rohasi | vīrayúḥ şavasas pate || 6 || 26 ||

(३७) सप्तत्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरसो रहूगण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२७॥ स सु॒तः पी॒तये॒ वृषा॒ सोमः॑ प॒वित्रे॑ अर्षति । वि॒घ्नन्रक्षां॑सि देव॒युः ॥१॥
स प॒वित्रे॑ विचक्ष॒णो हरि॑रर्षति ध॒र्ण॒सिः । अ॒भि योनिं॒ कनि॑क्रदत् ॥२॥
स वा॒जी रो॑च॒ना दि॒वः पव॑मानो॒ वि धा॑वति । र॒क्षो॒हा वार॑म॒व्यय॑म् ॥३॥
स त्रि॒तस्याधि॒ सान॑वि॒ पव॑मानो अरोचयत् । जा॒मिभि॒ः सूर्यं॑ स॒ह ॥४॥

37.

Sá sutáḥ pītáye vríshā sómaḥ pavítre arshati | vighnán rákshāṅsi devayúḥ || 1 || sá pavítre vicakshaṇó hárir arshati dharṇasíḥ | abhí yónim kánikradat || 2 || sá vājí rocanā́ diváḥ pávamāno ví dhāvati | rakshohā́ vā́ram avyáyam || 3 || sá tritásyā́dhi sā́navi pávamāno arocayat | jāmíbhiḥ sū́ryam sahá || 4 ||

May that love divine bestow upon the liberal donor all treasures, whether of heaven or earth or the firmament. 5

(O love divine), the lord of food and strength, your glory ascends to the summit of the sky, a glory that gives us horses, kine and brave progeny. 6

37

It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements. 1

The all—beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice. 2

This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils. 3

This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the sun together with other luminaries. 4

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः । सोमो वाजमिवासरत् ॥५॥
स देवः कविनेषितोऽभि द्रोणानि धावति । इन्दुरिन्द्राय मंहना ॥६॥

sá vritrahá vríshā sutó varivovíd ádābhyaḥ | sómo vájam-ivāsarat || 5 || sá deváḥ kavíneshitó 'bhí dróṇāni dhāvati | índur índrāya maṅhánā || 6 || 27 ||

(३८) अष्टात्रिंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्याङ्गिरसो रहूगण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२८॥ एष उ स्य वृषा रथोऽव्यो वारेभिरर्षति । गच्छन्वाजं सहस्रिणम् ॥१॥
एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः । याभिर्मदाय शुम्भते ॥३॥
एष स्य मानुषीष्वा श्येनो न विक्षु सीदति । गच्छञ्जारो न योषितम् ॥४॥
एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः । य इन्दुर्वारमाविशत् ॥५॥
एष स्य पीतये सुतो हरिरर्षति धर्णसिः । क्रन्दन्योनिमभि प्रियम् ॥६॥

38.

Eshá u syá vríshā rátho 'vyo várebhir arshati | gáchan vájam sahasríṇam || 1 || etám tritásya yóshaṇo hárim hinvanty ádribhiḥ | índum índrāya pītáye || 2 || etám tyám haríto dáṣa marmrijyánte apasyúvaḥ | yábhir mádāya ṣúmbhate || 3 || eshá syá mánushīshv á ṣyenó ná vikshú sīdati | gáchañ jāró ná yoshítam || 4 || eshá syá mádyo rásó 'va cashṭe diváḥ ṣíṣuḥ | yá índur váram ávisat || 5 || eshá syá pītáye sutó hárir arshati dharṇasíḥ | krándan yónim abhí priyám || 6 || 28 ||

This effused elixir, the dispeller of darkness, the showerer of benefits, the giver of wealth, and the invincible proceeds (to the receptacle) as a horse to battle. 5

This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart. The loving elixir is for the resplendent self in all its dignity. 6

38

This elixir, the showerer of benefits, swift as chariot, passes through the ultra–psychic fleecy filter, bearing nourishing food for thousands of persons. 1

The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self. 2

The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent self). 3

That love divine setlles down in the community of men, like a falcon, speeding like a lover to his beloved. 4

That exhilarating divine juice of love beholds everyone with affection,—the elixir, the child of heaven, that percolates through the ultra-psychic fleecy filter. 5

That green-hued, all-sustaining elixir when effused for enjoyment rushes to its beloved place with resounding voice. 6

(३९) एकोनचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो बृहन्मतिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२९॥ आशुरर्ष बृहन्मते परि प्रियेण धाम्ना । यत्र देवा इति ब्रवन् ॥१॥
परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः । वृष्टिं दिवः परि स्रव ॥२॥

39.

Āṣúr arsha bṛihanmate pári priyéṇa dhā́mnā | yátra devā́ íti brávan || 1 || parishkṛiṇvánn ánishkṛitam jánāya yātáyann íshaḥ | vṛishṭím diváḥ pári srava || 2 ||

सुत एति पवित्र आ त्विषिं दधान ओजसा । विचक्षाणो विरोचयन् ॥३॥
अयं स यो दिवस्परि रघुयामा पवित्र आ । सिन्धोरूर्मा व्यक्षरत् ॥४॥

sutá eti pavítra ā́ tvíshiṃ dádhāna ójasā | vicákshāṇo virocáyan || 3 || ayáṃ sá yó divás pári raghuyā́mā pavítra ā́ | síndhor ūrmā́ vy áksharat || 4 ||

आविवासन्परावतो अथो अर्वावतः सुतः । इन्द्राय सिच्यते मधु ॥५॥
समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः । योनावृतस्य सीदत ॥६॥

āvívāsan parāváto átho arvāvátaḥ sutáḥ | índrāya sicyate mádhu || 5 || samīcīnā́ anūshata háriṃ hinvanty ádribhiḥ | yónāv ṛitásya sīdata || 6 || 29 ||

39

O love divine, most sublime in thoughts, flow swift in your lovely splendour, saying, "I go where the divine elements dwell". 1

Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from celestial region. 2

This elixir when effused enters the ultra-psychic filter with force, sending forth its light and beholding all illuminated things. 3

Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves. 4

The effused elixir is meant for all divines, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul. 5

In a group they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice. 6

(४०) चत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो बृहन्मतिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥१॥
आ योनिमरुणो रुहद्गमदिन्द्रं वृषा सुतः । ध्रुवे सदसि सीदति ॥२॥
नू नो रयिं महामिन्दोऽस्मभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥
विश्वा सोम पवमान द्युम्नानीन्दवा भर । विदाः सहस्रिणीरिषः ॥४॥
स नः पुनान आ भर रयिं स्तोत्रे सुवीर्यम् । जरितुर्वर्धया गिरः ॥५॥
पुनान इन्दवा भर सोम द्विबर्हसं रयिम् । वृषन्निन्दो न उक्थ्यम् ॥६॥

40.

Punānó akramīd abhí víṣvā mṛídho vícarshaṇiḥ | ṣumbhánti vípram dhītíbhiḥ || 1 || ā́ yónim aruṇó ruhad gámad índram vṛíshā sutáḥ | dhruvé sádasi sīdati || 2 || nū́ no rayím mahā́m indo 'smábhyam soma viṣvátaḥ | ā́ pavasva sahasríṇam || 3 || víṣvā soma pavamāna dyumnā́nīndav ā́ bhara | vidā́ḥ sahasríṇīr íshaḥ || 4 || sá naḥ punāná ā́ bhara rayím stotré suvíryam | jaritúr vardhayā gíraḥ || 5 || punāná indav ā́ bhara sóma dvibárhasam rayím | vṛíshann indo na ukthyàm || 6 || 30 ||

(४१) एकचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३१॥ प्र ये गावो न भूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥१॥

41.

Prá yé gā́vo ná bhū́rṇayas tveshā́ ayā́so ákramuḥ ghnántaḥ kṛishṇā́m ápa tvácam || 1 ||

40

The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs. 1

This refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent soul and stays there with permanence in its super-psychic abode. 2

O Lord of purity and love divine, quickly pour upon us from all quarters vast and thousandfold treasures. 3

O Lord of purity and love divine, bring all sorts of wealth and provide food to us in thousand measures. 4

O lord of love divine, pure and dignified, bring us, your worshippers, wealth with offsprings. May you recompense the praises of him who glorifies you. 5

O lord of bliss and love, pure and graceful, bring us wealth (of joy and wisdom) from both worlds; O showerer of benefits, bring us glorious wealth. 6

41

It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils. 1

सुवितस्य मनामहेऽति सेतुं दुराव्यम् । साह्वांसो दस्युमव्रतम् ॥२॥
शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः । चरन्ति विद्युतो दिवि ॥३॥
आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत् । अश्वावद्वाजवत्सुतः ॥४॥
स पवस्व विचर्षण आ मही रोदसी पृण । उषाः सूर्यो न रश्मिभिः ॥५॥
परि णः शर्मयन्त्या धारया सोम विश्वतः । सरा रसेव विष्टपम् ॥६॥

suvitásya manāmahé 'ti sétuṃ durāvyàm | sāhváṅso dásyum avratám || 2 || ṣriṇvé vṛishṭér iva svanáḥ pávamānasya ṣushmíṇaḥ | cáranti vidyúto diví || 3 || á pavasva mahím ísham gómad indo híraṇyavat | áṣvāvad vájavat sutáḥ || 4 || sá pavasva vicarshaṇa á mahí ródasī priṇa | usháḥ sū́ryo ná raṣmíbhiḥ || 5 || pári ṇaḥ ṣarmayántyā dhárayā soma viṣvátaḥ | sárā raséva vishṭápam || 6 || 31 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३२॥ जनयन्रोचना दिवो जनयन्नप्सु सूर्यम् । वसानो गा अपो हरिः ॥१॥
एष प्रत्नेन मन्मना देवो देवेभ्यस्परि । धारया पवते सुतः ॥२॥

42.

Janáyan rocaná divó janáyann apsú sū́ryam | vásāno gá apó háriḥ || 1 || eshá pratnéna mánmanā devó devébhyas pári | dhárayā pavate sutáḥ || 2 ||

We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to the virtuous disciplines. 2

The sound of this effused and purified elixir is heard like that of rainfall and in its flashes it is like the lightnings running across the sky. 3

When effused, this elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength). 4

Flow on. O all-beholding elixir, fill to the full the vast heaven and earth as the sun fills space after the dawn with his beams. 5

Flow round us, O elixir of love divine, on all sides in a bliss—bestowing stream, like a river down a plateau. 6

42

This green-tinted splendorous ambrosia, generating the luminaries of heaven and generating the sun in the firmament, keeps clothing himself with the descending waters and milk—

It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces. 2

वावृधानाय तूर्वये पवन्ते वाजसातये । सोमाः सहस्रपाजसः ॥३॥
दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यते । क्रन्दन्देवाँ अजीजनत् ॥४॥
अभि विश्वानि वार्याभि देवाँ ऋतावृधः । सोमः पुनानो अर्षति ॥५॥
गोमन्नः सोम वीरवदश्वावद्वाजवत्सुतः । पवस्व बृहतीरिषः ॥६॥

vāvṛidhānā́ya tū́rvaye pávante vā́jasātaye | sómaḥ sahásrapājasaḥ || 3 || duhānáḥ pratnám ít páyaḥ pavítre pári shicyate | krándan devā́ñ ajījanat || 4 || abhí víṣvāni vā́ryābhí devā́ñ ṛitāvṛídhaḥ | sómaḥ punānó arshati || 5 || góman naḥ soma vīrávad áṣvāvad vā́javat sutáḥ | pávasva bṛihatī́r íshaḥ || 6 || 32 ||

(४३) त्रिचत्वारिंशं सूक्तम

(१–६) षडृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

३॥ यो अत्य इव मृज्यते गोभिर्मदाय हर्यतः । तं गीर्भिर्वासयामसि ॥१॥
तं नो विश्वा अवस्युवो गिरः शुम्भन्ति पूर्वथा । इन्दुमिन्द्राय पीतये ॥२॥
पुनानो याति हर्यतः सोमो गीर्भिः परिष्कृतः । विप्रस्य मेध्यातिथेः ॥३॥
पवमान विदा रयिमस्मभ्यं सोम सुश्रियम् । इन्दो सहस्रवर्चसम् ॥४॥

43.

Yó átya iva mṛijyáte góbhir mádāya haryatáḥ | tám gīrbhír vāsayāmasi || 1 || tám no víṣvā avasyúvo gíraḥ ṣumbhanti pūrváthā | índum índrāya pītáye || 2 || punānó yāti haryatáḥ sómo gīrbhíḥ párishkṛitaḥ | víprasya médhyātitheḥ || 3 || pávamāna vidā́ rayím asmábhyam soma suṣríyam | índo sahásravarcasam || 4 ||

The elixirs of divine love flow with unbounded vigour for the rapid and ever—increasing acquisition of food. 3

Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues. 4

This love divine, when purified, hastens towards all desirable prosperity and towards divine men who adhere to eternal truth. 5

May this elixir, when effused, pour down treasures upon us consisting of kine, children vigour, strength and abundant food. 6

43

We glorify with praises that loving elixir for our spiritual joy which, like a horse, is cleansed. The purified extract is finally mixed with cow's milk and curds. 1

All our invocations, desiring grace and protection, beautify this elixir now as of old, so that our resplendent soul may enjoy it. 2

This elixir of love divine flows on when beautified at the sacrifices, conducted by the respectable medicants. 3

O flowing elixir of love divine, O delightful, grant us auspicious wealth with thousands of splendour. 4

इन्दुरत्यो न वाजसृत्कनिक्रन्ति पवित्र आ । यदक्षारति देवयुः ॥५॥
पवस्व वाजसातये विप्रस्य गृणतो वृधे । सोम रास्व सुवीर्यम् ॥६॥

índur átyo ná vājasṛít kánikranti pavítra á | yád ákshār áti devayúḥ || 5 || pávasva vájasātaye víprasya gṛiṇató vṛidhé | sóma rásva suvíryam || 6 || ३३ ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–६) षड्ऋचस्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ प्र ण इन्दो महे तन ऊर्मिं न बिभ्रदर्षसि । अभि देवाँ अयास्यः ॥१॥
मती जुष्टो धिया हितः सोमो हिन्वे परावति । विप्रस्य धारया कविः ॥२॥
अयं देवेषु जागृविः सुत एति पवित्र आ । सोमो याति विचर्षणिः ॥३॥
स नः पवस्व वाजयुश्चक्राणश्चारुमध्वरम् । बर्हिष्माँ आ विवासति ॥४॥
स नो भगाय वायवे विप्रवीरः सदावृधः । सोमो देवेष्वा यमत् ॥५॥

44.

Prá ṇa indo mahé tána ūrmíṃ ná bíbhrad arshasi | abhí deváñ ayásyaḥ || 1 || matí jushṭó dhiyá hitáḥ sómo hinve parāváti | víprasya dhárayā kavíḥ || 2 || ayáṃ devéshu jágṛiviḥ sutá eti pavítra á | sómo yāti vícarshaṇiḥ || 3 || sá naḥ pavasva vājayúṣ cakrāṇáṣ cárum adhvarám | barhíshmāñ á vivāsati || 4 || sá no bhágāya vāyáve vípravīraḥ sadávṛidhaḥ | sómo devéshv á yamat || 5 ||

The nectar of joy divine, beloved of divine forces, when flows through the ultra-psychic filter roars like a courser rushing to battle. 5

May you, O love divine, flow for the acquisition of food of wisdom and for the prosperity of the enlightened person who praises you; may you grant him excellent progeny. 6

44

O love divine, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs). 1

The sage-like love divine, gratified by the praise of the pious worshipper and effused forth for the worship, flows forward in a stream to long distances. 2

This vigilant elixir of love divine, after effusion, proceeds onwards to the ultra-psychic filter; and there-after in the purified form, it, the all-beholding, goes to the sense organs. 3

May you flow for us, who are desirous of obtaining food of wisdom, and make our worship auspicious. (O elixir,) the devotees enshrine you in their hearts. 4

May the elixir which is pressed forth by the seers for obtaining grace and vitality make us ever-prospering. May the elixir grant us wealth of wisdom to be conveyed to gods (i.e. to all the faculties of the humam complex). 5

स नो॑ अ॒द्य वसु॑त्तये क्रतु॒विद्गा॑तु॒वित्त॑मः । वाजं॑ जेषि॒ श्रवो॑ बृ॒हत् ॥६॥

sá no adyá vásuttaye kratuvíd gātuvíttamaḥ | vájaṃ jeshi ṣrávo bṛihát || 6 || 1 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२॥ स प॑वस्व॒ मदा॑य॒ कं नृ॒चक्षा॑ दे॒ववी॑तये । इन्द॒विन्द्रा॑य पी॒तये॑ ॥१॥
स नो॑ अर्षा॒भि दू॒त्यं॑१ त्वमिन्द्रा॑य तोशसे । दे॒वान्त्सखि॑भ्य॒ आ वर॑म् ॥२॥
उ॒त त्वाम॑रु॒णं व॒यं गोभि॑रञ्ज्मो॒ मदा॑य॒ कम् । वि नो॑ रा॒ये दुरो॑ वृधि ॥३॥
अत्यू॑ प॒वित्र॑मक्रमीद्वा॒जी धुरं॒ न याम॑नि । इन्दु॑र्दे॒वेषु॑ पत्यते ॥४॥
समी॒ सखा॑यो अस्वर॒न्वने॒ क्रीळ॑न्त॒मत्य॑विम् । इन्दुं॒ ना॒वा अ॑नूषत ॥५॥
तया॑ पवस्व॒ धार॑या॒ यया॑ पी॒तो वि॒चक्ष॑से । इन्दो॑ स्तो॒त्रे सु॒वीर्य॑म् ॥६॥

45.

Sá pavasva mádāya káṃ nṛicákshā devávītaye | índav índrāya pītáye || 1 || sá no arshābhí dūtyàṃ tvám índrāya toṣase | devā́n sákhibhya ā́ váram || 2 || utá tvā́m aruṇáṃ vayáṃ góbhir añjmo mádāya kám | ví no rāyé dúro vṛidhi || 3 || áty ū pavítram akramīd vājí dhúraṃ ná yā́mani | índur devéshu patyate || 4 || sám ī sákhāyo asvaran váne krī́ḷantam átyavim | índuṃ nāvā́ anūshata || 5 || táyā pavasva dhárayā yáyā pītó vicákshase | índo stotré suvī́ryam || 6 || 2 ||

O receiver of sacred homages, knower of paths of virtues, may you grant us this day abundant food of wisdom and vigour for the acquisition of wealth of enlightenment. 6

45

O elixir of love divine, the beholder of men, flow pleasantl for the joy of the sense organs and for the delight an exhilaration of the resplendent soul. 1

Flow for functioning as the messenger for us; may you (C elixir) appear for the joy of the resplendent soul. May yo flow forth for the award of our friends, the sense organs. 2

We invoke you, O purple elixir, for the purpose of exhilara tion and mix you with cow's milk and curds; may yo throw open the doors for our riches. 3

The ambrosia passes through the ultra-psychic sieve as horse passes the shafts (of the chariot) for driving. Th elixir conveys the exhilaration to the sense organs. 4

His associates praise the elixir as it sports in waters an passes through the ultra-psychic fleecy filter. The hymn (of priests) glorify the drops of divine elixir. 5

Flow forth, O elixir of love divine, with that stream, where with, when drunk, you instil wonderful vigour in the heart of your discerning offerers of praise. 6

(४६) षट्चत्वारिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३॥ असृग्रन्देववीतयेऽत्यासः कृत्व्या इव । क्षरन्तः पर्वतावृधः ॥१॥
परिष्कृतास इन्दवो योषेव पित्र्यावती । वायुं सोमा असृक्षत ॥२॥
एते सोमास इन्दवः प्रयस्वन्तश्चमू सुताः । इन्द्रं वर्धन्ति कर्मभिः ॥३॥

46.

Ásṛigran devávītayé 'tyāsaḥ kṛ́tvyā iva | ksharantaḥ parvatāvṛ́dhaḥ || 1 || párishkṛitāsa índavo yósheva pítryāvatī | vāyúṃ sómā asṛikshata || 2 || eté sómāsa índavaḥ práyasvantaḥ camū́ sutáḥ | índraṃ vardhanti kármabhiḥ || 3 ||

आ धावता सुहस्त्यः शुक्रा गृभ्णीत मन्थिना । गोभिः श्रीणीत मत्सरम् ॥४॥
स पवस्व धनंजय प्रयन्ता राधसो महः । अस्मभ्यं सोम गातुवित् ॥५॥
एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः । इन्द्राय मत्सरं मदम् ॥६॥

ā́ dhāvatā suhastyaḥ ṣukrā́ gṛibhṇīta manthínā | góbhiḥ ṣrīṇīta matsarám || 4 || sá pavasva dhanaṃjaya prayantā́ rā́dhaso maháḥ | asmábhyaṃ soma gātuvít || 5 || etám mṛijanti márjyam pávamānaṃ dáṣa kshípaḥ | índrāya matsarám mádam || 6 || 1 ||

46

The plants of divine elixir grow on the lofty mountains; the saps obtained from them flow with a speed as of the swift moving courser to the recaptacles for sustaining the sense organs. 1

The juices of love divine pressed and adorned like a bride of the one who has a father, flow to the breathing organs of the human body. 2

These brilliant elixirs, bestowing pleasant nourishment, expressed into the receptacle of the heart gratify resplendent soul with sacred works. 3

May the dextrous priests hasten to me with their attrition apparatus (for producing sacrificial fire) and accept (from me) the brillant elixir. May they mix it with cow's milk and curds. 4

O elixir of divine love, the conqueror of wealth, and the knower of the paths (of virtuous prosperity), may you, the bestower of the vast wealth, flow forth for our sake. 5

The ten fingers purify the purifiable effuse exhilarating juices for the benefit of the resplendent soul. 6

(४७) सप्तचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥४॥ अया सोमः सुकृत्यया महश्चिदभ्यवर्धत । मन्दान उद्वृषायते ॥१॥
कृतानीदस्य कर्त्वा चेतन्ते दस्युतर्हणा । ऋणा च धृष्णुश्चयते ॥२॥
आत्सोम इन्द्रियो रसो वज्रः सहस्रसा भुवत् । उक्थं यदस्य जायते ॥३॥
स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति । यदी मर्मृज्यते धियः ॥४॥
सिषासतू रयीणां वाजेष्वर्वतामिव । भरेषु जिग्युषामसि ॥५॥

47.

Ayā́ sómaḥ sukrityáyā mahás cid abhy àvardhata | mandāná úd vrishāyate || 1 || kritā́níd asya kártvā cétante dasyurtárhaṇā | riṇā́ ca dhrishṇúṣ cayate || 2 || ā́t sóma in-driyó ráso vájraḥ sahasrasā́ bhuvat | ukthám yád asya jā́-yate || 3 || svayám kavír vidhartári víprāya rátnam ichati | yádī marmrijyáte dhíyaḥ || 4 || sishāsátū rayīṇā́m vā́jeshv árvatām iva | bháreshu jigyúshām asi || 5 || 4 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥५॥ तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः । चारुं सुकृत्ययेमहे ॥१॥
संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम् । शतं पुरो रुरुक्षणिम् ॥२॥

48.

Tám tvā nrimṇā́ni bíbhratam sadhástheshu mahó di-váḥ | cā́rum sukrityáyemahe || 1 || sámvriktadhrishṇum uk-thyàm mahā́mahivratam mádam | ṣatám púro rurukshā́ṇim || 2 ||

47

By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull. 1

Its task is done; its work of crushing wicked tendencies is made manifest; it acquits the debts of the worshipper. 2

When the praise of the resplendent self is recited, the elixir dear to him, vigorous as a thunderbolt, flows forth and gives wealth in thousands. 3

When (the stems of the plant of) the sage-like blissful elixir are cleansed with fingers, the elixir of its own accord desires to provide precious wealth to the pious worshipper. 4

(O blissful elixir), you desire to give wealth to those who conquer in the internal struggle of life, just as men distribute fodder to horses in battle. 5

48

In our sacred ceremonial works we solicit your blessings; you are the possessor of stores of wealth; and you abide in the lofty regions of the heavens. 1

(O divine elixir!) you are overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers. 2

अतस्त्वा रयिमभि राजानं सुक्रतो दिवः । सुपर्णो अव्यथिर्भरत् ॥३॥
विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम् । गोपामृतस्य विर्भरत् ॥४॥
अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे । अभिष्टिकृद्विचर्षणिः ॥५॥

átas tvā rayím abhí rā́jānam sukrato diváḥ | suparṇó avyathír bharat || 3 || víṣvasmā ít svàr dṛiṣé sā́dhāraṇam rajastúram | gopā́m ritásya vír bharat || 4 || ádhā hinvāná indriyám jyā́yo mahitvám ānaṣe | abhishṭikríd vícarshaṇiḥ || 5 || 6 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥६॥ पवस्व वृष्टिमा सु नोऽपामूर्मिं दिवस्परि । अयक्ष्मा बृहतीरिषः ॥१॥
तया पवस्व धारया यया गाव इहागमन् । जन्यास उप नो गृहम् ॥२॥
घृतं पवस्व धारया यज्ञेषु देववीतमः । अस्मभ्यं वृष्टिमा पव ॥३॥
स न ऊर्जे व्य१व्ययं पवित्रं धाव धारया । देवासः शृणवन्हि कम् ॥४॥

49.

Pávasva vṛishṭím ā́ sú no 'pā́m ūrmím divás pári | ayakshmā́ bṛihatī́r íshaḥ || 1 || táyā pavasva dhā́rayā yáyā gā́va ihā́gáman | jányāsa úpa no gṛihám || 2 || ghṛitám pavasva dhā́rayā yajñéshu devavī́tamaḥ | asmábhyam vṛishṭím ā́ pava || 3 || sá na ūrjé vy àvyáyam pavítram dhāva dhā́rayā | devā́saḥ ṣṛiṇávan hí kam || 4 ||

O divine elixir, you are the accomplisher of selfless deeds; the unwearied hawk brings you here from distant heaven; you are our lord over riches. 3

The divine bird brings you here so that each may see the light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of every one. 4

He is the contemplator of all and the granter of desires. He attains mighty power and majesty when he puts forth his vigour, his resplendence. 5

49

May you pour down upon us a shower of rain from heaven, a stream of waters from the celestial region and plenteous store of wholesome food free from disease. 1

Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home. 2

Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may pour down on us floods of rain (i.e. of blessings). 3

May you for our sustenance run through the ultra-psychic fleecy filter with your stream; may our organs of senses hear your sound. 4

पवमानो असिष्यद्द्रक्षांस्यपजङ्घनत् । प्रत्नवद्रोचयन्रुचः ॥५॥

pávamāno asishyadad rá-
kshāṅsy apajáṅghanat | pratnavád rocáyan rúcaḥ || 5 || 6 ||

(५०) पञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरस उचथ्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥७॥ उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः । वाणस्य चोदया पविम् ॥१॥
प्रसवे त उदीरते तिस्रो वाचो मखस्युवः । यदव्य एषि सानवि ॥२॥
अव्यो वारे परि प्रियं हरिं हिन्वन्त्यद्रिभिः । पवमानं मधुश्चुतम् ॥३॥

50.

Út te ṣúshmāsa īrate síndhor ūrmér iva svanáḥ | vāṇásya codayā pavím || 1 || prasavé ta úd īrate tisró váco makhasyúvaḥ | yád ávya éshi sánavi || 2 || ávyo váre pári priyáṃ háriṃ hinvanty ádribhiḥ | pávamānam madhuṣcútam || 3 ||

आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥४॥
स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः । इन्दविन्द्राय पीतये ॥५॥

á pavasva madintama pavítraṃ dhárayā kave | arkásya yónim āsádam || 4 || sá pavasva madintama góbhir añjānó aktúbhiḥ | índav índrāya pītáye || 5 || 7 ||

This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old. 5

50

Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow. 1

At your effusion, the priests engaged in sacrifice utter the three voices (of Ṛk, Yajuh and Saman), full of joy, when you proceed to the ultra-psychic fleecy filter. 2

They filter out the charming green-tinted, honey-dropping elixir, through the ultra-psychic fleecy filter, after crushing (the plant) with adamantine stones (of will power). 3

O most exhilarating sage-like elixir of penetrating wisdom, flow through the ultra-psychic filter in streams to the receptacle to be co-seated in the innermost cavity along with the resplendent soul. 4

O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul. 5

(५१) एकपञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरस उचथ्य ऋषिः। पवमानः सोमो देवता। गायत्री छन्दः॥

॥८॥ अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ सृज। पुनीहीन्द्राय पातवे ॥१॥
दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे। सुनोता मधुमत्तमम् ॥२॥
तव त्य इन्दो अन्धसो देवा मधोर्व्यश्नते। पवमानस्य मरुतः ॥३॥
त्वं हि सोम वर्धयन्त्सुतो मदाय भूर्णये। वृषन्त्स्तोतारमूतये ॥४॥
अभ्यर्ष विचक्षण पवित्रं धारया सुतः। अभि वाजमुत श्रवः ॥५॥

51.

Ádhvaryo ádribhiḥ sutáṃ sómam pavítra á́ sṛija | punīhíndrāya pátave || 1 || diváḥ pīyū́sham uttamáṃ sómam índrāya vajríṇe | sunótā mádhumattamam || 2 || táva tyá indo ándhaso devá́ mádhor vy àṣnate | pávamānasya marútaḥ || 3 || tváṃ hí soma vardháyan sutó mádāya bhū́rṇaye | vṛíshan stotáram ūtáye || 4 || àbhy àrsha vicakshaṇa pavítraṃ dhárayā sutáḥ | abhí vá́jam utá ṣrávaḥ || 5 || 8 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरस उचथ्य ऋषिः। पवमानः सोमो देवता। गायत्री छन्दः॥

॥९॥ परि द्युक्षः सनद्रयिर्भरद्वाजं नो अन्धसा। सुवानो अर्ष पवित्र आ ॥१॥
तव प्रत्नेभिरध्वभिरव्यो वारे परि प्रियः। सहस्रधारो यात्तना ॥२॥

52.

Pári dyuksháḥ sanádrayir bhárad vájaṃ no ándhasā | suvānó arsha pavítra á || 1 || táva pratnébhir ádhvabhir ávyo váre pári priyáḥ | sahásradhāro yāt tánā || 2 ||

51

O pious devotee, may you affuse the elixir that has been purified through the ultra-psychic filter after crushing with rocklike adamantine will power for the joy of your resplendent soul. 1

May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamantine will power. 2

O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life. 3

For, O elixir of devotion, being effused you approached the worshipper for his protection and superb exhilaration; (you come out) strengthening the vitality of sense organs and fulfilling the desires. 4

May you, O sagacious elixir, when effused in a stream, flow on to give us strength and fame. 5

52

May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters. 1

Your elixir of devotion, dear to the divine powers, flows in a thousand streams, and along the traditional paths, it passes through the ultra-psychic woollen filters. 2

चुर्न्न यस्तमीङ्खयेन्दो न दानमीङ्खय । वधैर्वधस्नवीङ्खय ॥३॥
नि शुष्ममिन्दवेषां पुरुहूत जनानाम् । यो अस्माँ आदिदेशति ॥४॥
शतं न इन्द ऊतिभिः सहस्रं वा शुचीनाम् । पवस्व मंहयद्रयिः ॥५॥

carúr
ná yás tám īṅkhayéndo ná dánam īṅkhaya | vadhaír vadhasnav īṅkhaya || 3 || ní śúshmam indav eshām púruhūta jánānam | yó asmáṅ adídeśati || 4 || śatám na inda ūtíbhiḥ sahásram vā śúcīnām | pávasva maṅhayádrayiḥ || 5 || ९ ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः । नुदस्व याः परिस्पृधः ॥१॥
अया निजघ्निरोजसा रथसङ्गे धने हिते । स्तवा अबिभ्युषा हृदा ॥२॥
अस्य व्रतानि नाधृषे पवमानस्य दूढ्या । रुज यस्त्वा पृतन्यति ॥३॥
तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥४॥

53.

Út te śúshmāso asthū ráksho bhindánto adrivaḥ | nudásva yáḥ parispṛ́dhaḥ || 1 || ayā́ nijaghnír ójasā rathasaṃgé dháne hité | stávā ábibhyusha hṛidā́ || 2 || ásya vratā́ni nā́dhṛ́ishe pávamānasya dūḍhyā̀ | rujá yás tvā pṛitanyáti || 3 || tám hinvanti madacyútam hárim nadíshu vājínam | índum índrāya matsarám || 4 || 10 ||

O elixir of bliss, send him to us who has been like a pot; send us now gifts of wealth; may you come to us in swift-flowing streams; may you come to us, whose plants have been crushed with the blows of the stones. 3

O drops of blissful elixir, invoked by all, may you over-throw the strength of those people who challenge us. 4

O drops of spiritual bliss, may you, who are the distributor of riches, pour forth for our protection hundreds and thousands of the pure streams. 5

53

(O divine elixir,) crushed through stones, your powerful (streams), having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us. 1

By this strength, you become conqueror (of our enemies); I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth. 2

No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life. 3

They, the wise devotees, plunge (the stems of the plants of) the love divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul. 4

(५४) चतुष्पञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥११॥ अस्य प्रत्नामनु द्युतं शुक्रं दुदुह्रे अह्रयः । पयः सहस्रसामृषिम् ॥१॥
अयं सूर्य इवोपदृगयं सरांसि धावति । सप्त प्रवत आ दिवम् ॥२॥
अयं विश्वानि तिष्ठति पुनानो भुवनोपरि । सोमो देवो न सूर्यः ॥३॥
परि णो देववीतये वाजाँ अर्षसि गोमतः । पुनान इन्दविन्द्रयुः ॥४॥

54.

Asyá pratnā́m ánu dyútaṃ śukrám̐ dudubre áhrayaḥ | páyaḥ sahasrasā́m ṛíshim || 1 || ayáṃ sū́rya ivopadṛíg ayáṃ sárāṅsi dhāvati | sapta praváta ā́ dívam || 2 || ayáṃ víśvāni tishṭhati punānó bhúvanopári | sómo devó ná sū́ryaḥ || 3 || pári ṇo devávītaye vā́jān arshasi gómataḥ | punāná indav indrayúḥ || 4 | 11 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१२॥ यवंयवं नो अन्धसा पुष्टंपुष्टं परि स्रव । सोम विश्वा च सौभगा ॥१॥
इन्दो यथा तव स्तवो यथा ते जातमन्धसः । नि बर्हिषि प्रिये सदः ॥२॥

55.

Yávaṃ-yavaṃ no ándhasā pushṭám-pushṭaṃ pári srava | sóma víśvā ca saúbhagā || 1 || índo yáthā táva stávo yáthā te jātám ándhasaḥ | ní barhíshi priyé sadaḥ || 2 ||

54

According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts. 1

Like the sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of the brain), and unites with the seven down-descending currents from the region of enlightenment. 2

After filtration and purification, the spiritual elixir of divine love shines in its splendour and stands high over all things in the celestial region like the sun. 3

O filtered and purified elixir, always devoted to the resplendent soul, you pour down for the dedicated divine purposes food with milk and curds. 4

55

O elixir of divine love, may you flow forth with your juices of all kinds of food grains for every sort of nourishment and with all felicities. 1

O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts. 2

उत नो गोविदश्ववित्पवस्व सोमान्धसा । मक्षूतमेभिरहभिः ॥३॥
यो जिनाति न जीयते हन्ति शत्रुमभीत्य । स पवस्व सहस्रजित् ॥४॥

utá no
govíd aṣvavít pávasva somándhasā | makshûtamebhir áha-bhiḥ || 3 || yó jináti ná jíyate hánti ṣátrum abhítya | sá pavasva sahasrajit || 4 || 12 ||

(५६) षट्पञ्चाशं सूक्तम्
(१–४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१३॥ परि सोम ऋतं बृहदाशुः पवित्रे अर्षति । विघ्नन्रक्षांसि देवयुः ॥१॥
यत्सोमो वाजमर्षति शतं धारा अपस्युवः । इन्द्रस्य सख्यमाविशन् ॥२॥

56.

Pári sóma ṛitám bṛihád āṣúḥ pavítre arshati | vighnán rákshāṅsi devayúḥ || 1 || yát sómo vájam árshati ṣatáṃ dhárā apasyúvaḥ | índrasya sakhyám āviṣán || 2 ||

अभि त्वा योषणो दश जारं न कन्यानूषत । मृज्यसे सोम सातये ॥३॥
त्वमिन्द्राय विष्णवे स्वादुरिन्दो परि स्रव । नॄन्त्स्तोतॄन्पाह्यंहसः ॥४॥

abhí tvā
yóshaṇo dáṣa jāráṃ ná kanyā̀nūshata | mṛijyáse soma sā-táye || 3 || tvám índrāya víshṇave svādúr indo pári srava | nṝín stotṝín pāhy áṅhasaḥ || 4 || 13 ||

O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly most rapidly. 3

Flow forth, O conqueror of thousands; flow as one who ever conquers and is never conquered, and who attacks with dreadful weapons and destroys evils. 4

56

The sweet elixir of love divine devoted to Nature's bounties flows to the ultra-psychic sieve, destroying the wicked spirits. It is the bestower of eternal enlightenment. 1

Hundreds of ever-active streams of the spiritual elixir pour the strengthening food, while establishing friendship with the resplendent soul. 2

The ten fingers greet you, O elixir, as a maiden greets her lover; thereby, you are cleansed to our advantage. 3

Flow hitherward, O sweet-flavoured elixir of spiritual love; flow for the sake of the resplendent soul and under the blessings of the all-pervading Lord. May you preserve the worshippers, your praisers, from every sort of sin. 4

(५७) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१४॥ प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः । अच्छा वाजं सहस्रिणम् ॥१॥
अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति । हरिस्तुञ्जान आयुधा ॥२॥
स मर्मृजान आयुभिरिभो राजेव सुव्रतः । श्येनो न वंसु षीदति ॥३॥
स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनान इन्दवा भर ॥४॥

57.

Prá te dhárā asaṣcáto divó ná yanti vṛishṭáyaḥ | ácha vájam sahasríṇam || 1 || abhí priyáṇi kā́vyā víṣvā cákshāṇo arshati | háris tuñjāná áyudhā || 2 || sá marmṛijāná āyúbhir íbho rájeva suvratáḥ | ṣyenó ná váṅsu shīdati || 3 || sá no víṣvā divó vásūtó pṛithivyá ádhi | punāná indav á bhara || 4 || 14 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१५॥ तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥
उस्रा वेद वसूनां मर्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥

58.

Tárat sá mandí dhāvati dhárā sutásyándhasaḥ | tárat sá mandí dhāvati || 1 || usrá veda vásūnām mártasya devy ávasaḥ | tárat sá mandí dhāvati || 2 ||

57

Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food. 1

The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties, rushes forward brandishing his arms. 2

He, the divine elixir of spirituality, sacred in deliberations, purified by the virtuous men, sits on waters like a fearless king or like a hawk. 3

O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth. 4

58

He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight. 1

The stems of the plant of brilliant elixir know how to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight. 2

ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे । तरत्स मन्दी धावति ॥३॥
आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे । तरत्स मन्दी धावति ॥४॥

dhvasráyoḥ purushántyor á́ sahásrāṇi dadmahe | tárat sá mandí dhāvati || 3 || á́ yáyos trinśátam tánā sahásrāṇi ca dádmahe | tárat sá mandí dhāvati || 4 || 15 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

६॥ पवस्व गोजिदश्वजिद्विश्वजित्सोम रण्यजित् । प्रजावद्रत्नमा भर ॥१॥
पवस्वाद्भ्यो अदाभ्यः पवस्वौषधीभ्यः । पवस्व धिषणाभ्यः ॥२॥
त्वं सोम पवमानो विश्वानि दुरिता तर । कविः सीद नि बर्हिषि ॥३॥
पवमान स्वर्विदो जायमानोऽभवो महान् । इन्दो विश्वाँ अभीदसि ॥४॥

59.

Pávasva gojíd aṣvajíd viṣvajít soma raṇyajít | prajāvad rátnam á́ bhara || 1 || pávasvādbhyó ádābhyaḥ pávasvaúshadhībhyaḥ | pávasva dhisháṇābhyaḥ || 2 || tvám soma pávamāno víṣvāni duritá́ tara | kavíḥ sīda ní barhíshi || 3 || pávamāna svàr vido jáyamāno 'bhavo mahán | índo víṣvāñ abhíd asi || 4 || 16 ||

We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight. 3

We have received from those two (1. rescuers, 2. peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight. 4

59

O nectar of divine bliss, restrainer of sense organs against malices, winner of vigour, conquerer of all things, including covetable wealth, may you flow forth and bring us riches with progeny. 1

May your blessings flow forth with waters, flow forth through the filaments (of the ultra-psychic woollen filter); flow out of the herbs, flow onward while crushed between the stones. 2

O elixir of divine bliss, the purifier, the sage, may you help us to overcome all hindrances and be enshrined in our hearts. 3

O purifying elixir of spiritual bliss, grant all boons; from the very beginning as soon as manifest, you are great; O blissful, you overcome all (vices and adversaries). 4

(६०) षष्टितमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । (१-२, ४) प्रथमाद्वितीययो- ऋचोश्चतुर्थ्याश्च गायत्री, (३) तृतीयायाश्च पुर उष्णिक् छन्दसी ॥

॥१७॥ प्र गा॑य॒त्रेण॑ गायत॒ पव॑मानं॒ विच॑र्षणिम् । इन्दुं॑ स॒हस्र॑चक्षसम् ॥१॥
तं त्वा॑ स॒हस्र॑चक्षस॒मथो॑ स॒हस्र॑भर्णसम् । अति॒ वार॑मपाविषुः ॥२॥
अति॒ वारा॒न्पव॑मानो असिष्यदत्क॒लशाँ॑ अ॒भि धा॑वति । इन्द्र॑स्य॒ हार्द्या॑वि॒शन् ॥३॥
इन्द्र॑स्य सोम॒ राध॑से॒ शं प॑वस्व॒ विच॑र्षणे । प्र॒जाव॒द्रेत॒ आ भ॑र ॥४॥

60.

Prá gāyatréṇa gāyata pávamānaṃ vícarshaṇim | índuṃ sahásracakshasam || 1 || tám tvā sahásracakshasam átho sahásrabharṇasam | áti vā́ram apāvishuḥ || 2 || áti vā́rān pávamāno asishyadat kaláśāñ abhí dhāvati | índrasya hā́rdy āviśán || 3 || índrasya soma rā́dhase śáṃ pavasva vicarshaṇe | prajā́vad réta ā́ bhara || 4 || 17 ||

[अथ तृतीयोऽनुवाकः ॥] (६१) एकषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसोऽमहीयुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥ अ॒या वी॒ती परि॑ स्रव॒ यस्त॑ इन्दो॒ मदे॒ष्वा । अ॒वाह॑न्नव॒तीर्नव॑ ॥१॥
पुरः॑ स॒द्य इ॒त्थाधि॑ये॒ दिवो॑दासाय॒ शम्ब॑रम् । अध॒ त्यं तु॒र्वशं॒ यदु॑म् ॥२॥
परि॑ णो॒ अश्व॑मश्व॒विद्गोम॑दिन्दो॒ हिर॑ण्यवत् । क्षरा॑ सह॒स्रिणी॒रिषः॑ ॥३॥

61.

Ayā́ vītī́ pári srava yás ta indo mádeshv ā́ | avā́han navatír náva || 1 || púraḥ sadyá itthā́dhiye dívodāsāya śámbaram | ádha tyáṃ turváśaṃ yádum || 2 || pári ṇo áśvam aśvavíd gómad indo híraṇyavat | ksharā́ sahasríṇīr íshaḥ || 3 ||

60

Sing forth the spiritual hymn, the GAYATRI, to adore the Lord, who is our purifier and who sees us all with thousand eyes. 1

O thousand-eyed, and the sustainer of thousands, the pious devotees make you, O elixir, flow through the ultra-psychic filter. 2

The purifier (the love divine) trickles through the fleecy ultra-psychic filter and hastens to the receptacles of the heart and then passes on to the resplendent soul. 3

The all-beholding divine bliss flows pleasantly for the delight of our soul and nourishment with progeny. 4

61

O love divine, may you flow with that nourshing spirituality which enables the resplendent self to subdue ninety and nine strongholds of nescience in the battle of life; 1 —

—which conquers the strongholds in an instant, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies. 2

O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures. 3

पर्वमानस्य ते वयं पवित्रमभ्युन्दुतः । सखित्वमा वृणीमहे ॥४॥
ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया । तेभिर्नः सोम मृळय ॥५॥

pávamānasya te vayám pavítram abhyundatáḥ | sakhitvám á vriṇīmahe || 4 || yé te pavítram ūrmáyo 'bhiksharanti dhárayā | tébhir naḥ soma mriḷaya || 5 || 18 ||

॥१९॥ स नः पुनान आ भर रयिं वीरवतीमिषम् । ईशानः सोम विश्वतः ॥६॥
एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम् । समादित्येभिरख्यत ॥७॥
समिन्द्रेणोत वायुना सुत एति पवित्र आ । सं सूर्यस्य रश्मिभिः ॥८॥
स नो भगाय वायवे पूष्णे पवस्व मधुमान् । चारुर्मित्रे वरुणे च ॥९॥
उच्चा ते जातमन्धसो दिवि षद्भूम्या ददे । उग्रं शर्म महि श्रवः ॥१०॥

sá naḥ punāná á bhara rayím vīrávatīm ísham | īṣānaḥ soma viṣvátaḥ || 6 || etám u tyám dáṣa kshípo mrijánti síndhumataram | sám ādityébhir akhyata || 7 || sám índreṇotá vāyúnā sutá eti pavítra á | sám sûryasya raṣmíbhiḥ || 8 || sá no bhágāya vāyáve pūshṇé pavasva mádhumān | cárur mitré váruṇe ca || 9 || uccá te jātám ándhaso diví shád bhúmy á dade | ugrám ṣárma máhi ṣrávaḥ || 10 || 19 ||

॥२०॥ एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥११॥
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परि स्रव ॥१२॥

ená víṣvāny aryá á dyumnáni mánushāṇām | síshāsanto vanāmahe || 11 || sá na índrāya yájyave váruṇāya marúdbhyaḥ | varivovít pári srava || 12 ||

We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter. 4

Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream. 5

O divine love, lord over all, the purifier, bring us riches, food and heroic progeny. 6

The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this newborn babe, which along with other children is born of the mother Eternity. 7

When effused, it proceeds to the cleansing sieve with the lightning and the wind along the path of the sun's rays. 8

May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for our virile strength, for our sustenance, for our friendship and venerability. 9

High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power renown and sustenance. 10

With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves. 11

O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. 12

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१३॥
तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव । य इन्द्रस्य हृदंसनिः ॥१४॥
अर्षा णः सोम शं गवे धुक्षस्व पिप्युषीमिषम् । वर्धा समुद्रमुक्थ्यम् ॥१५॥

úpo shú jātám aptúram
góbhir bhañgám párishkritam | índum devá ayāsishuḥ || 13 ||
tám íd vardhantu no gíro vatsám saṃśíśvarīr iva | yá índrasya hridaṃsániḥ || 14 || ársha ṇaḥ soma śáṃ gáve dhukshásva pipyúshīm ísham | várdhā samudrám ukthyàm || 15 || 20 ||

१॥ पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम् । ज्योतिर्वैश्वानरं बृहत् ॥१६॥
पवमानस्य ते रसो मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥१७॥
पवमान रसस्तव दक्षो वि राजति द्युमान् । ज्योतिर्विश्वं स्वर्दृशे ॥१८॥
यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशंसहा ॥१९॥
जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवेदिवे । गोषा उ अश्वसा असि ॥२०॥

pávamāno ajījanad diváś citráṃ ná tanyatúm | jyótir vaiśvānarám brihát || 16 || pávamānasya te ráso mádo rājann aduchhunáḥ | ví váram ávyam arshati || 17 || pávamāna rásas táva dáksho ví rājati dyumán | jyótir víśvaṃ svàr driśé || 18 || yás te mádo várenyas ténā pavasvándhasā | devāvír aghaśaṅsahá || 19 || jághnir vritrám amitríyaṃ sásnir vájaṃ divé-dive | goshá u aśvasá asi || 20 || 21 ||

Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils)—the one adorned with milk and curds. 13

May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf. 14

O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation. 15

The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder. 16

O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil. 17

O purified elixir, your juice as it collects, shines bright; it makes the pervading universal light visible. 18

Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people. 19

You are the destroyer of the hostile nescience, the enjoyer of battle day by day, the giver of wisdom and the giver of vigour. 20

॥२२॥ संमिश्लो अरुषो भव सूपस्थाभिर्न धेनुभिः । सीदञ्छ्येनो न योनिमा ॥२१॥
स पवस्व य आविथेन्द्रं वृत्राय हन्तवे । वव्रिवांसं महीरपः ॥२२॥
सुवीरासो वयं धना जयेम सोम मीढ्वः । पुनानो वर्ध नो गिरः ॥२३॥
त्वोतासस्तवावसा स्याम वन्वन्त आमुरः । सोम व्रतेषु जागृहि ॥२४॥
अपघ्नन्पवते मृधोऽप सोमो अराव्णः । गच्छन्निन्द्रस्य निष्कृतम् ॥२५॥

sámmiṣlo aruṣo bhava sūpasthábhir ná dhenúbhiḥ | sī́dañ chyenó ná yónim ā́ || 21 || sá pavasva yá ā́vithéndraṃ vṛitrā́ya hántave | vavrivā́ṅsam mahī́r apáḥ || 22 || suvī́rāso vayáṃ dhánā jáyema soma mīḍhvaḥ | punānó vardha no gíraḥ || 23 || tvótāsas távā́vasā syā́ma vanvánta āmúraḥ | sóma vratéshu jāgṛihi || 24 || apaghnán pavate mṛídhó 'pa sómo árāvṇaḥ | gáchann índrasya nishkṛitám || 25 || 22 ||

॥२३॥ महो नो राय आ भर पवमान जही मृधः । रास्वेन्दो वीरवद्यशः ॥२६॥
न त्वा शतं चन ह्रुतो राधो दित्सन्तमा मिनन् । यत्पुनानो मखस्यसे ॥२७॥
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप द्विषो जहि ॥२८॥
अस्य ते सख्ये वयं तवेन्दो द्युम्न उत्तमे । सासह्याम पृतन्यतः ॥२९॥

mahó no rāyá ā́ bhara pávamāna jahī́ mṛídhaḥ | rā́svendo vīrávad yáṣaḥ || 26 || ná tvā ṣatáṃ caná hrúto rā́dho dítsantam ā́ minan | yát punānó makhasyáse || 27 || pávasvendo vṛíshā sutáḥ kṛidhí no yaṣáso jáne | víṣvā ápa dvísho jahi || 28 || ásya te sakhyé vayáṃ távendo dyumná uttamé | sāsahyā́ma pṛitanyatáḥ || 29 ||

May you now when blended with the milk of the kine become resplendent. You alight like a falcon on your own abode. 21

Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts. 22

O divine elixir of bliss, showerer of blessings and purifier, may we win wealth, beget heroic children and may you augment and accept our praises. 23

Protected by you, through your grace may we be victorious over our adversaries. O blissful Lord, may you be vigilant at our worship. 24

The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord. 25

O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offspring. 26

O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined. 27

O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries. 28

O divine love, may we overcome them who assail us; may we enjoy your friendship, lofty and glorious. 29

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे । रक्षा समस्य नो निदः ॥३०॥

yá te bhīmány áyudhā tigmáni sánti dhúrvaṇe | rákshā samasya no nidáḥ || 30 || २३ ||

(६२) द्विषष्टितमं सूक्तम्

(१–३०) त्रिंशदृचस्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ एते असृग्रमिन्दवस्तिरः पवित्रमाशवः । विश्वान्यभि सौभगा ॥१॥
विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः । तना कृण्वन्तो अर्वते ॥२॥
कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम् । इळामस्मभ्यं संयतम् ॥३॥
असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥४॥
शुभ्रमन्धो देववातमप्सु धूतो नृभिः सुतः । स्वदन्ति गावः पयोभिः ॥५॥

62.

Eté asṛigram índavas tiráḥ pavítram āṣávaḥ | víṣvāny abhí saúbhagā || 1 || vighnánto duritá purú sugá tokáya vājínaḥ | tánā kriṇvánto árvate || 2 || kriṇvánto várivo gáve 'bhy àrshanti sushṭutím | íḷam asmábhyam saṃyátam || 3 || ásāvy aṅṣúr mádāyāpsú dáksho girishṭháḥ | ṣyenó ná yónim ásadat || 4 || ṣubhrám ándho devávātam apsú dhūtó nṛíbhiḥ sutáḥ | svádanti gávaḥ páyobhiḥ || 5 || २४ ||

With your weapons which are formidable for destroying the wicked, please guard us from our every foe. 30

62

These rapid streams of divine love have been directed through the cosmic filter to bring us all felicities— 1

—repelling many evils, bestowing happiness and success upon our sons and warriors. 2

They flow towards our noble eulogy, granting to (us) our cattle-sustaining wealth and food. 3

This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay. 4

The cows sweeten this nourishing juice, cherished by divines, with their milk. The sap-plant before being effused by the priests is cleansed in the waters. 5

॥२५॥ आदीमश्वं न हेतारोऽशूशुभन्नमृताय । मध्वो रसं सधमादे ॥६॥
यास्ते धारा मधुश्चुतोऽसृग्रमिन्द ऊतये । ताभिः पवित्रमासदः ॥७॥
सो अर्षेन्द्राय पीतये तिरो रोमाण्यव्यया । सीदन्योना वनेष्वा ॥८॥
त्वमिन्दो परि स्रव स्वादिष्ठो अङ्गिरोभ्यः । वरिवोविद्घृतं पयः ॥९॥
अयं विचर्षणिर्हितः पवमानः स चेतति । हिन्वान आप्यं बृहत् ॥१०॥

ád īm áṣvaṃ ná hétāró 'ṣūṣubhann amṛítāya | mádhvo rásaṃ sadhamáde || 6 || yás te dhárā madhuṣcútó 'sṛigram inda ūtáye | tábhiḥ pavítram ásadaḥ || 7 || só arshéndrāya pītáye tiró rómāṇy avyáyā | sídan yónā váneshv á || 8 || tvám indo pári srava svádishṭho áñgirobhyaḥ | varivovíd ghṛitám páyaḥ || 9 || ayáṃ vícarshaṇir hitáḥ pávamānaḥ sá cetati | hinvāná ápyam bṛihát || 10 || 25 ||

॥२६॥ एष वृषा वृषव्रतः पवमानो अशस्तिहा । करद्वसूनि दाशुषे ॥११॥
आ पवस्व सहस्रिणं रयिं गोमन्तमश्विनम् । पुरुश्चन्द्रं पुरुस्पृहम् ॥१२॥
एष स्य परि षिच्यते मर्मृज्यमान आयुभिः । उरुगायः कविक्रतुः ॥१३॥
सहस्रोतिः शतामघो विमानो रजसः कविः । इन्द्राय पवते मदः ॥१४॥

eshá vṛísha vṛíshavrataḥ pávamāno aṣastihá | kárad vásūni dāṣúshe || 11 || á pavasva sahasríṇaṃ rayíṃ gómantam aṣvínam | puruṣcandráṃ puruspṛíham || 12 || eshá syá pári shicyate marmṛijyámāna āyúbhiḥ | urugāyáḥ kavíkratuḥ || 13 || sahásrotiḥ ṣatámagho vimáno rájasaḥ kavíḥ | índrāya pavate mádaḥ || 14 ||

Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality, as if they are decking a horse. 6

Settle down, O elixir of divine love, on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection. 7

Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent self. 8

O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians. 9

This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known by all. 10

The flowing divine elixir, the showerer of benefits, when engaged in showering, becomes the destroyer of the obstacles and bestows riches upon the offerer of worship. 11

Pour forth thousand-fold much desired and exceedingly glorious and gladdening wealth, both of cattle and steeds. 12

This divine elixir worthy of many praises and of wise designs is effused and beautified by men. 13

This sagacious exhilarating elixir, offering thousand-fold protections and having hundred-fold wealth, is the measure of all the regions. It flows for the resplendent Lord. 14

गिरा जात इह स्तुत इन्दुरिन्द्राय धीयते । विर्योना वसताविव ॥१५॥

girá jātá ihá stutá índur índrāya dhī-
yate | vír yónā vasatáv iva || 15 || 26 ||

॥२७॥ पवमानः सुतो नृभिः सोमो वाजमिवासरत् । चमूषु शक्मनासदम् ॥१६॥
तं त्रिपृष्ठे त्रिवन्धुरे रथे युञ्जन्ति यातवे । ऋषीणां सप्त धीतिभिः ॥१७॥
तं सोतारो धनस्पृतमाशुं वाजाय यातवे । हरिं हिनोत वाजिनम् ॥१८॥
आविशन्कलशं सुतो विश्वा अर्षन्नभि श्रियः । शूरो न गोषु तिष्ठति ॥१९॥
आ त इन्दो मदाय कं पयो दुहन्त्यायवः । देवा देवेभ्यो मधु ॥२०॥

pávamānaḥ sutó nṛíbhiḥ sómo vā́jam ivāsarat | camū́shu ṣákmanāsádam || 16 || táṃ triprishṭhé trivandhuré ráthe yuñjanti yā́tave | ṛíshīṇāṃ saptá dhītíbhiḥ || 17 || táṃ sotāro dhanaspṛítam āṣúṃ vā́jāya yā́tave | háriṃ hinota vājínam || 18 || āviṣán kaláṣaṃ sutó víṣvā árshann abhí ṣríyaḥ | ṣū́ro ná góshu tishṭhati || 19 || ā́ ta indo mádāya kám páyo duhanty āyávaḥ | devā́ devébhyo mádhu || 20 || 27 ||

॥२८॥ आ नः सोमं पवित्र आ सृजता मधुमत्तमम् । देवेभ्यो देवश्रुत्तमम् ॥२१॥
एते सोमा असृक्षत गृणानाः श्रवसे महे । मदिन्तमस्य धारया ॥२२॥
अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि । सनद्वाजः परि स्रव ॥२३॥

ā́ naḥ sómam pavítra ā́ srijáta mádhumattamam | devébhyo devaṣrúttamam || 21 || eté sómā asṛikshata gṛiṇānā́ḥ ṣrávase mahé | madíntamasya dhā́rayā || 22 || abhí gávyāni vītáye nṛimṇā́ punānó arshasi | sanádvājaḥ pári srava || 23 ||

This divine elixir is generated and glorified by praises at this sacrifice. It is deposited in its abode, for the resplendent Lord like a bird on its sheltering nest. 15

The pure elixir expressed by the priests speedily alights upon the sacrificial ladles, as of to battle. 16

O devotees, yoke him to the three-benched, triple-seated sacrificial chariot of the seven sages to go to Nature's divine forces. 17

O effusers, urge forward that wealth-bestowing rapid vigorous steed-like divine elixir to go to the sacrificial battle-field. 18

This elixir while effused enters into the cosmic pitcher, brings us all success and stands like a hero amidst the kine. 19

O divine elixir, the devout priests milk out your sweet juice for Nature's bounties for the purpose of exhilaration. 20

May you pour upon the cosmic filter for us and for the sake of the divine forces the most sweet-flavoured elixir of devotion, which the divine forces hear and respond to most gladly. 21

These much-lauded divine elixirs are let flow in the most exhilarating stream for the sake of obtaining abundant food. 22

In the course of purification, you hasten to cherish the treasures of kine (of wisdom); may you flow hitherward to grant us nourishment. 23

उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः । गृणानो जमदग्निना ॥२४॥
पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः । अभि विश्वानि काव्या ॥२५॥

utá no gómatīr ísho víṣvā arsha parishṭúbhaḥ | griṇānó jamádagninā || 24 || pávasva vācó agriyáḥ sóma citrábhir ūtíbhiḥ | abhí víṣvāni kávyā || 25 || [28] ||

॥२९॥ त्वं समुद्रिया अपोऽग्रियो वाच ईरयन् । पवस्व विश्वमेजय ॥२६॥
तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे । तुभ्यमर्षन्ति सिन्धवः ॥२७॥
प्र ते दिवो न वृष्टयो धारा यन्त्यसश्चतः । अभि शुक्रामुपस्तिरम् ॥२८॥

tvam samudriyā apó 'griyó vāca īráyan | pávasva viṣvamejaya || 26 || túbhyemá bhúvanā kave mahimné soma tasthire | túbhyam arshanti síndhavaḥ || 27 || prá te divó ná vrishṭáyo dhárā yanty asaṣcátaḥ | abhí ṣukrám upastíram || 28 ||

इन्द्रायेन्दुं पुनीतनोग्रं दक्षाय साधनम् । ईशानं वीतिराधसम् ॥२९॥
पवमान ऋतः कविः सोमः पवित्रमासदत् । दधत्स्तोत्रे सुवीर्यम् ॥३०॥

índrāyéndum punītanográm dákshaya sádhanam | īṣānam vītírādhasam || 29 || pávamāna ritáḥ kavíḥ sómaḥ pavítram ásadat | dádhat stotré suvíryam || 30 || [29] ||

And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle. 24

O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise. 25

May you, as a leading inspirer of the lyrics, raising your voice, pour forth the waters of the firmament. 26

O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you. 27

Your streams perpetually flow like showers of rain that fall from heaven upon the white fleece spread under them. 28

May you purify the strong and effectual elixir, the lord of treasures, the giver of enjoyment to the person of resplendence. 29

The flowing divine love, the truth personified and of penetrating vision, is spread all over the cosmic filter, giving great vigour to the worshipper. 30

(६३) त्रिषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य काश्यपो निध्रुविर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ आ प॑वस्व सह॒स्रिणं॑ र॒यिं सो॑म सु॒वीर्य॑म् । अ॒स्मे श्रवां॑सि धारय ॥१॥
इष॒मूर्जं॑ च पिन्वस॒ इन्द्रा॑य मत्स॒रिन्त॑मः । च॒मूष्वा नि षी॑दसि ॥२॥
सु॒त इन्द्रा॑य॒ विष्ण॑वे॒ सोमः॑ क॒लशे॑ अक्षरत् । मधु॑माँ अस्तु वा॒यवे॑ ॥३॥
ए॒ते अ॑सृग्रमा॒शवोऽति॒ ह्वरां॑सि ब॒भ्रवः॑ । सोमा॑ ऋ॒तस्य॒ धार॑या ॥४॥
इन्द्रं॒ वर्ध॑न्तो अ॒प्तुरः॑ कृ॒ण्वन्तो॒ विश्व॒मार्य॑म् । अ॒प॒घ्नन्तो॒ अरा॑व्णः ॥५॥

63.

Á pavasva sahasríṇam rayím soma suvī́ryam | asmé śrávāṅsi dhāraya || 1 || ísham ū́rjam ca pinvasa índrāya matsaríntamaḥ | camūshv ā́ ní shīdasi || 2 || sutá índrāya víshṇave sómaḥ kaláśe aksharat | mádhumāṅ astu vāyáve || 3 || eté asṛigram āśávó 'ti hvárāṅsi babhrávaḥ | sómā ṛitásya dhā́rayā || 4 || índram várdhanto aptúraḥ kṛiṇvánto víśvam ā́ryam | apaghnánto ā́rāvṇaḥ || 5 || ३० ||

॥१॥ सु॒ता अनु॒ स्वमा रजो॒ऽभ्य॑र्षन्ति ब॒भ्रवः॑ । इन्द्रं॒ गच्छ॑न्त॒ इन्द॑वः ॥६॥
अ॒या प॑वस्व॒ धार॑या॒ यया॒ सूर्य॒मरो॑चयः । हि॒न्वा॒नो मानु॑षीर॒पः ॥७॥
अयु॑क्त॒ सूर॒ एत॑शं॒ पव॑मानो॒ म॒नावधि॑ । अ॒न्तरि॑क्षेण॒ यात॑वे ॥८॥

sutā́ ánu svám ā́ rájo 'bhy àrshanti babhrávaḥ | índram gáchanta índavaḥ || 6 || ayā́ pavasva dhā́rayā yáyā sū́ryam árocayaḥ | hinvānó mā́nushīr apáḥ || 7 || áyukta sū́ra étaśam pávamāno manā́v ádhi | antárikshena yā́tave || 8 ||

63

O Lord of divine bliss, pour upon us thousand-fold wealth; grant excellent progeny and secure ample food for us. 1

You are most exhilarating, and effuse out nourishment and vigour for the resplendent self. You have your seat in the cups (of the worldly regions). 2

The elixir of divine love is effused for the sake of resplendence and omnipresence, as well as for superactivity; it drops into the cosmic pitcher in the most sweet-flavoured form. 3

These swift—flowing saps of elixir, brown in hue, associated with a stream of water, have been flowing ahead incessantly through obstinate channels. 4

Augmenting the strength of respledent self, urging the waters and rejuvenating all noble acts and destroying the infidels— 5

—the effused richly-coloured cosmic divine elixirs flow to the resplendent self and then hasten back to their place of origin. 6

O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to man. 7

The purified elixir harnesses the courser of the sun to travel through the firmament, and reach man. 8

उत त्या हरितो दश सूरो अयुक्त यातवे । इन्दुरिन्द्र इति ब्रुवन् ॥९॥
परीतो वायवे सुतं गिर इन्द्राय मत्सरम् । अव्यो वारेषु सिञ्चत ॥१०॥

utá tyā́ haríto dáṣa sū́ro ayukta yā́tave | índur índra ít bruván || 9 || párītó vāyáve sutám gíra índrāya matsarám | ávyo vā́reshu siñcata || 10 || 31 ||

॥३२॥ पवमान विदा रयिमस्मभ्यं सोम दुष्टरम् । यो दूणाशो वनुष्यता ॥११॥
अभ्यर्ष सहस्रिणं रयिं गोमन्तमश्विनम् । अभि वाजमुत श्रवः ॥१२॥
सोमो देवो न सूर्योऽद्रिभिः पवते सुतः । दधानः कलशे रसम् ॥१३॥
एते धामान्यार्या शुक्रा ऋतस्य धारया । वाजं गोमन्तमक्षरन् ॥१४॥
सुता इन्द्राय वज्रिणे सोमासो दध्याशिरः । पवित्रमत्यक्षरन् ॥१५॥

pávamana vidā́ rayím asmábhyaṃ soma dushṭáram | yó dūṇā́ṣo vanushyatā́ || 11 || abhy àrsha sahasríṇaṃ rayíṃ gómantam aṣvínam | abhí vā́jam utá ṣrávaḥ || 12 || sómo devó ná sū́ryó 'dribhiḥ pavate sutáḥ | dádhānaḥ kaláṣe rásam || 13 || eté dhā́māny ā́ryā ṣukrā́ ṛitásya dhā́rayā | vā́jaṃ gómantam aksharan || 14 || sutā́ índrāya vajríṇe sómāso dádhyaṣiraḥ | pavítram áty aksharan || 15 || 32 ||

॥३३॥ प्र सोम मधुमत्तमो राये अर्ष पवित्र आ । मदो यो देववीतमः ॥१६॥
तमी मृजन्त्यायवो हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥१७॥

prá soma mádhumattamo rāyé arsha pavítra ā́ | mádo yó devavī́tamaḥ || 16 || tám ī mṛijanty āyávo hárim nadī́shu vājínam | índum índrāya matsarám || 17 ||

The sweet-natured one harnesses the ten horses and exclaiming "O Indra! O Indra!" (O Lord of resplendence!) proceeds towards the sun. 9

O worshippers, pour the divine exhilarating elixir of devotion, effused althrough in all directions, upon the cosmic woollen filter for the sake of superactivity and resplendence. 10

O purified elixir, grant us unassailable wealth, not to be destroyed by our foes. 11

With your stream bring to us thousand-fold wealth of kine and steeds; bring us vigour and renown. 12

This divine elixir when effused flows on his way like the radiant sun pouring its divine essence in the cosmic bowl of universe. 13

These brilliant divine drops have poured for us the eternal truths in a stream of solemn sacrifice assuring for us the prosperity of food and cattle. 14

The divine elixir mixed with curds flows through the cosmic filter and is dedicated to the resplendent Lord, the wielder of the thunderbolt. 15

O Lord of divine elixir, pour into the cosmic filter (the sap of spirituality) to bring us wealth which is most sweet-flavoured, exhilarating and most desired by Nature's bounties. 16

The priests cleanse in the cosmic sacred waters the green-tinted, powerful, exhilarating elixir in dedication to the resplendent Lord. 17

आ पवस्व हिरण्यवदश्वावत्सोम वीरवत् । वाजं गोमन्तमा भर ॥१८॥
परि वाजे न वाजयुमव्यो वारेषु सिञ्चत । इन्द्राय मधुमत्तमम् ॥१९॥
कविं मृजन्ति मर्ज्यं धीभिर्विप्रा अवस्यवः । वृषा कनिक्रदर्षति ॥२०॥

á pavasva híran-
yavad áṣvavat soma vīrávat | vājaṃ gómantam ā́ bhara
|| 18 || pári vāje ná vājayúm ávyo vāreshu siñcata | índrāya
mádhumattamam || 19 || kavím mṛijanti márjyaṃ dhībhír
vípra avasyávaḥ | vṛísha kánikrad arshati || 20 || ३ ||

॥३४॥ वृषणं धीभिरप्तुरं सोममृतस्य धारया । मती विप्राः समस्वरन् ॥२१॥
पवस्व देवायुषगिन्द्रं गच्छतु ते मदः । वायुमा रोह धर्मणा ॥२२॥
पवमान नि तोशसे रयिं सोम श्रवाय्यम् । प्रियः समुद्रमा विश ॥२३॥
अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः । नुदस्वादेवयुं जनम् ॥२४॥
पवमाना असृक्षत सोमाः शुक्रास इन्दवः । अभि विश्वानि काव्या ॥२५॥

vṛíshaṇaṃ dhībhír aptúraṃ sómam ṛitásya dhárayā |
matī víprāḥ sám asvaran || 21 || pávasva devāyusház índraṃ
gachatu te mádaḥ | vāyúm ā́ roha dhármaṇā || 22 || pávamāna
ní toṣase rayíṃ soma ṣravā́yyam | priyáḥ samudrám ā́ viṣa
|| 23 || apaghnán pavase mṛídhaḥ kratuvít soma matsaráḥ |
nudásvádevayuṃ jánam || 24 || pávamānā asṛikshata sómāḥ
ṣukrása índavaḥ | abhí víṣvāni kā́vyā || 25 || ४ ||

O Lord of divine elixir, may you grant wealth of gold, horses, and brave offspring; also bring us nourishment and cattle. 18

Sprinkle and filter the sweetest elixir upon the cosmic woollen sieve for the resplendent self, seeking success in a battle and the succeeding battles. 19

The worshippers desiring protection cleanse with their fingers and adorn the purifiable divine elixir of penetrating vision, and then, with characteristic sounds, the elixir, the showerer of blessings flows onwards. 20

The wise priests with their fingers cleanse under a stream of water (the stems of the elixir plant) and proceed further for the effusion of the sap with hymns of praise and the juice comes out with a roar. 21

Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity. 22

O purified divine elixir, you squeeze forth the celebrated riches of the enemy; may you, O beloved, enter the ocean. 23

O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to Nature's bounties (i. e. to law and order). 24

The brilliant purified divine elixirs have been pouring forth amidst divine praises. 25

॥३५॥ पव॑मानास आ॒शव॑: शु॒भ्रा अ॑सृग्र॒मिन्द॑वः । घ्नन्तो॒ विश्वा॒ अप॒ द्विष॑: ॥२६॥
पव॑माना दि॒वस्पर्य॒न्तरि॑क्षादसृक्षत । पृ॒थि॒व्या अधि॒ सान॑वि ॥२७॥
पु॒नानः सो॑म॒ धार॒येन्दो॒ विश्वा॒ अप॒ स्रिध॑: । ज॒हि रक्षां॑सि सुक्रतो ॥२८॥
अ॒प॒घ्नन्त्सो॑म र॒क्षसो॒ऽभ्य॑र्ष॒ कनि॑क्रदत् । द्यु॒मन्तं॒ शुष्म॑मुत्त॒मम् ॥२९॥
अ॒स्मे वसू॑नि धारय॒ सोम॑ दि॒व्यानि॒ पार्थि॑वा । इन्दो॒ विश्वा॑नि॒ वार्या॑ ॥३०॥

pávamānāsa āsávaḥ subhrá asṛigram índavaḥ | ghnánto víṣvā ápa dvíshaḥ || 26 || pávamānā divás páry antárikshād asṛikshata | pṛithivyā́ ádhi sā́navi || 27 || punānáḥ soma dhā́-rayéndo víṣvā ápa srídhaḥ | jahí rákshāṅsi sukrato || 28 || apaghnán soma raksháso 'bhy àrsha kánikradat | dyumán-taṃ súshmam uttamám || 29 || asmé vásūni dhāraya sóma divyā́ni pā́rthivā | índo víṣvāni vā́rya || 30 || 35 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ वृषा॑ सोम द्यु॒माँ अ॑सि॒ वृषा॑ देव॒ वृष॑व्रतः । वृषा॒ धर्मा॑णि दधिषे ॥१॥
वृष्ण॑स्ते॒ वृष्ण्यं॒ शवो॒ वृषा॒ वनं॒ वृषा॒ मद॑: । स॒त्यं वृ॑ष॒न्वृषेद॑सि ॥२॥
अश्वो॒ न च॑क्रदो॒ वृषा॒ सं गा इ॑न्दो॒ सम॑र्वतः । वि नो॑ रा॒ये दुरो॑ वृधि ॥३॥

64.

Vṛísha soma dyumā́n̐ asi vṛísha deva vṛíshavrataḥ | vṛí-shā dhármāṇi dadhishe || 1 || vṛíshṇas te vṛíshṇyaṃ ṣávo vṛíshā vánaṃ vṛísha mádaḥ | satyáṃ vṛishan vṛishéd asi || 2 || áṣvo ná cakrado vṛíshā sáṃ gā́ indo sám árvataḥ | ví no rāyé dúro vṛidhi || 3 ||

The purified elixir, swift and bright, is flowing forth driving off all adversaries. 26

The purified elixirs are poured forth from heaven and from heaven and from the firmament upon the summit of the earth. 27

O brilliant divine Lord of elixir, may you let off the elixir purified in a stream, achieving great acts and may you destroy every adversity and obstacle. 28

Driving the evils far off, may you pour forth the divine brilliant and excellent elixir with splendid roar and strength. 29

Bestow upon us, O blissful Lord, the celestial and terrestrial treasures and give us, O benign and benevolent, all boons worth cherishing. 30

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O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order. 1

O showerer, your strength consists in showering; your worship consists in showering; your joice consists in showing; O showerer, truly you alone are a 'showerer', a vṛsa. 2

O blissful Lord, the showerer, you neigh like a horse; you give us cattle; you give us horses and open the doors for our wealth. 3

असृक्षत॒ प्र वा॒जिनो॑ ग॒व्या सोमा॑सो अश्व॒या । शु॒क्रासो॑ वीर॒याश॑वः ॥४॥
शु॒म्भमा॑ना ऋता॒युभि॑र्मृ॒ज्यमा॑ना॒ गभ॑स्त्योः । पव॑न्ते॒ वारे॑ अ॒व्यये॑ ॥५॥

ásṛikshata prá vājíno gavyá sómāso aṣvayá | ṣukráso vīrayáṣávaḥ || 4 || ṣumbhámānā ṛitāyúbhir mṛijyámānā gábhastyoḥ | pávante váre avyáye || 5 || 36 ||

॥३.७॥ ते विश्वा॑ दा॒शुषे॒ वसु॒ सोमा॑ दि॒व्यानि॒ पार्थि॑वा । पव॑न्ता॒मान्तरि॑क्ष्या ॥६॥
पव॑मानस्य विश्ववि॒त्प्र ते॒ सर्गा॑ असृक्षत । सूर्य॑स्येव॒ न र॒श्मयः॑ ॥७॥
के॒तुं कृ॒ण्वन्दि॒वस्परि॒ विश्वा॑ रू॒पाभ्य॑र्षसि । स॒मु॒द्रः सो॑म पिन्वसे ॥८॥
हि॒न्वा॒नो वाच॑मिष्यसि॒ पव॑मान॒ विध॑र्मणि । अक्रा॑न्दे॒वो न सूर्यः॑ ॥९॥
इन्दुः॑ पविष्ट॒ चेत॑नः प्रि॒यः क॑वी॒नां म॒ती । सृ॒जदश्वं॑ र॒थीरि॑व ॥१०॥

té víṣvā dāṣúshe vásu sóma divyáni párthivā | pávantām ántárikshyā || 6 || pávamānasya viṣvavit prá te sárgā asṛikshata | sū́ryasyeva ná raṣmáyaḥ || 7 || ketúṃ kṛiṇván diváḥ pári víṣvā rūpábhy àrshasi | samudráḥ soma pinvase || 8 || hinvānó vā́cam ishyasi pávamāna vídharmaṇi | ákrān devó ná sū́ryaḥ || 9 || índuḥ pavishṭa cétanaḥ priyáḥ kavīnā́m matí | sṛijád áṣvaṃ rathī́r iva || 10 || 37 ||

The powerful, brilliant, rapid divine elixirs are effused in the hope of obtaining cattle, horses and brave offspring. 4

The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters. 5

May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament. 6

O all-beholding Lord of elixir, the streams of your divine sap is being constantly purified and is ever sent forth like the rays of the sun. 7

O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven to all our various forms and bestows (on us all types of blessings). 8

O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; like the bright sun, it moves through the supporting filters. 9

This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse— 10

॥३८॥ ऊर्मिर्यस्ते पवित्र आ देवावीः पर्यक्षरत् । सीदन्नृतस्य योनिमा ॥११॥
स नो अर्ष पवित्र आ मदो यो देववीतमः । इन्दविन्द्राय पीतये ॥१२॥
इषे पवस्व धारया मृज्यमानो मनीषिभिः । इन्दो रुचाभि गा इहि ॥१३॥
पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः । हरे सृजान आशिरम् ॥१४॥
पुनानो देववीतय इन्द्रस्य याहि निष्कृतम् । द्युतानो वाजिभिर्यतः ॥१५॥

ūrmír yás te pavítra á devāvíḥ paryáksharat | sídann ṛitásya yónim á || 11 || sá no arsha pavítra á mádo yó devavítamaḥ | índav índrāya pītáye || 12 || ishé pavasva dhárayā mṛijyámāno manīshíbhiḥ | índo rucábhí gá ihi || 13 || punānó várivas kṛidhy úrjam jánāya girvaṇaḥ | háre sṛijāná āṣíram || 14 || punānó devávītaya índrasya yāhi nishkṛitám | dyutānó vājíbhir yatáḥ || 15 || 38 ||

॥३९॥ प्र हिन्वानास इन्दवोऽच्छा समुद्रमाशवः । धिया जूता असृक्षत ॥१६॥
मर्मृजानास आयवो वृथा समुद्रमिन्दवः । अग्मन्नृतस्य योनिमा ॥१७॥
परि णो याह्यस्मयुर्विश्वा वसून्योजसा । पाहि नः शर्म वीरवत् ॥१८॥
मिमाति वह्निरेतशः पदं युजान ऋक्वभिः । प्र यत्समुद्र आहितः ॥१९॥

prá hinvānása índavó 'chā samudrám āṣávaḥ | dhiyá jūtá asṛikshata || 16 || marmṛijānása āyávo vṛíthā samudrám índavaḥ | ágmann ṛitásya yónim á || 17 || pári ṇo yāhy asmayúr víṣvā vásūny ójasā | pāhí naḥ ṣárma vīrávat || 18 || mímāti váhnir étaṣaḥ padám yujāná ṛíkvabhiḥ | prá yát samudrá áhitaḥ || 19 ||

—your wave which devoted to Nature's bounties flows to the cosmic filter, alighting upon the place of universal sacrifice. 11

O divine elixir, exhilarating and most devoted to the divine forces, hasten to the ultra-psychic filter for the resplendent self to assimilate. 12

O holy water, cleansed by the priests, may you flow a stream for our sustenance and with fodder go to the cattle. 13

The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows wealth and food upon the worshipper. 14

Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by the vigorous and strong. 15

The rapid saps of divine elixir are sent towards the firmament. They are effused by the fingers and thence poured forth. 16

The swift vapours being cleansed approach the firmament without any effort; they go to the original abode of the eternal truth. 17

O divine elixir, our faithful friend, gaurd all our treasures with your might; guard hero-like our sheltering home. 18

The horse of burden neighs, harnessed by the priests to the sacrifice. It moves well-guarded to the sea (the lake, vat or reservoir) 19

आ यद्योनिं हिरण्ययमाशुर्ऋतस्य सीदति । जहात्यप्रचेतसः ॥२०॥

á yád yónim hiranyáyam āsúr ritásya sídati | jáhāty ápracetasaḥ || 20 || 39 ||

॥४०॥ अभि वेना अनूषतेयक्षन्ति प्रचेतसः । मज्जन्त्यविचेतसः ॥२१॥
इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । ऋतस्य योनिमासदम् ॥२२॥
तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति वेधसः । सं त्वा मृजन्त्यायवः ॥२३॥
रसं ते मित्रो अर्यमा पिबन्ति वरुणः कवे । पवमानस्य मरुतः ॥२४॥
त्वं सोम विपश्चितं पुनानो वाचमिष्यसि । इन्दो सहस्रभर्णसम् ॥२५॥

abhí vená anūshatéyakshanti prácetasaḥ | májjanty ávicetasaḥ || 21 || índrāyendo marútvate pávasva mádhumattamaḥ | ritásya yónim āsádam || 22 || táṃ tvā víprā vacovídaḥ párish krinvanti vedhásaḥ | sáṃ tvā mrijanty āyávaḥ || 23 || rásaṃ te mitró aryamá píbanti váruṇaḥ kave | pávamānasya marútaḥ || 24 || tváṃ soma vipascítam punānó vácam ishyasi | índo sahásrabharṇasam || 25 || 40 ||

॥४१॥ उतो सहस्रभर्णसं वाचं सोम मखस्युवम् । पुनान इन्दवा भर ॥२६॥
पुनान इन्दवेषां पुरुहूत जनानाम् । प्रियः समुद्रमा विश ॥२७॥
दविद्युतत्या रुचा परिष्टोभन्त्या कृपा । सोमाः शुक्रा गवाशिरः ॥२८॥
हिन्वानो हेतृभिर्यत आ वाजं वाज्यक्रमीत् । सीदन्तो वनुषो यथा ॥२९॥

utó sahásrabharṇasaṃ vácaṃ soma makhasyúvam | punāná indav á bhara || 26 || punāná indav eshām púruhūta jánānām | priyáḥ samudrám á visa || 27 || dávidyutatyā rucá parishṭóbhantyā kripá | somáḥ sukrá gávāsiraḥ || 28 || hinvānó hetríbhir yatá á vájaṃ vājy ákramīt | sídanto vanúsho yathā || 29 ||

whilst the swift elixir gladly accepts a place on the golden seat of the sacrificer devoted to truth, it leaves far away the foolish, the infidel. 20

Devoted worshippers glorify the divine elixir; the prudent persons cherish to perform the sacrifice; down sinks the one, mentally-perverted. 21

Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice. 22

The wise performers of pious acts, well-acquainted with the holy love, adorn you; may men skilled in the art, consecrate you. 23

The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops. 24

Brilliant elixir of bliss, while being filtered and purified, you have been uttering words feeding thousands. 25

O brilliant elixir, when purified bring for our guidance a clear voice of conscience that may feed thousands craving for prosperity. 26

O elixir, invoked by many, you have been purified and are now cherished by these your worshippers; may you enter the firmament (of their hearts). 27

The bright holy juices with their shining radiance and resounding stream are blended with the milk and curds. 28

The powerful elixir urged by the enthusiast devotees goes collected to the battle like warriors as they stand arrayed. 29

ऋधक्सोम स्वस्तये संजग्मानो दिवः कविः। पवस्व सूर्यो दृशे ॥३०॥

ṛidhák soma svastáye saṃjagmānó diváḥ kavíḥ | pávasva sū́ryo dṛiśé || 30 || 41 ||

(६५) पञ्चषष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य वारुणिर्भृगुर्भार्गवो जमदग्निर्वा ऋषिः। पवमानः सोमो देवता। गायत्री छन्दः॥

॥१॥ हिन्वन्ति सूरमुस्रयः स्वसारो जामयस्पतिम्। महामिन्दुं महीयुवः ॥१॥
पवमान रुचारुचा देवो देवेभ्यस्परि। विश्वा वसून्या विश ॥२॥
आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः। इषे पवस्व संयतम् ॥३॥

65.

Hinvánti sū́ram úsrayaḥ svásāro jāmáyas pátim | mahā́m índum mahīyúvaḥ || 1 || pávamāna rucā́-rucā devó devébhyas pári | víṣva vásūny ā́ viṣa || 2 || ā́ pavamāna sushṭutím vṛishṭím devébhyo dúvaḥ | ishé pavasva saṃyátam || 3 ||

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे। पवमान स्वाध्यः ॥४॥
आ पवस्व सुवीर्यं मन्दमानः स्वायुध। इहो ष्विन्दवा गहि ॥५॥

vṛíshā hy ási bhānúnā dyumántaṃ tvā havāmahe | pávamāna svādhyàḥ || 4 || ā́ pavasva suvī́ryam mándamānaḥ svāyudha | ihó shv indav ā́ gahi || 5 || 1 ||

O divine elixir of bliss, mighty and prospering, come like a sagacious blessing from heaven for our prosperity, like the sun for our vision. 30

65

The glittering-maidens, the (ten) sister-fingers, of close-birth work side by side for the effusion of bliss-giving elixir,—the impeller and invigorator, mighty and Lord of all. 1

O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity. 2

O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties; pour a continual shower for our nourishment. 3

We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings. 4

May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours. 5

॥२॥ यद॒द्भिः प॑रिषि॒च्यसे॑ मृ॒ज्यमा॑नो॒ गभ॑स्त्योः । द्रुणा॑ स॒धस्थ॑मश्नुषे ॥६॥
प्र सोमा॑य व्यश्व॒वत्पव॑मानाय गायत । म॒हे स॒हस्र॑चक्षसे ॥७॥
यस्य॒ वर्णं॑ मधु॒श्चुतं॒ हरिं॑ हि॒न्वन्त्यद्रि॑भिः । इन्दु॒मिन्द्रा॑य पी॒तये॑ ॥८॥
तस्य॑ ते वा॒जिनो॑ व॒यं विश्वा॒ धना॑नि जि॒ग्युषः॑ । स॒खि॒त्वमा वृ॑णीमहे ॥९॥
वृषा॑ पवस्व॒ धार॑या म॒रुत्व॑ते च मत्स॒रः । विश्वा॒ दधा॑न॒ ओज॑सा ॥१०॥

yád adbhíḥ parishicyáse mṛijyámāno gábhastyoḥ | drúṇā sadhástham aṣnushe || 6 || prá sómāya vyaṣvavát pávamānāya gāyata | mahé sahásracakshase || 7 || yásya várṇam madhuṣcútaṃ háriṃ hinvánty ádribhiḥ | índum índrāya pītáye || 8 || tásya te vājíno vayáṃ víṣvā dhánāni jigyúshaḥ | sakhitvám ā́ vṛiṇīmahe || 9 || vṛíshā pavasva dhā́rayā marútvate ca matsaráḥ | víṣvā dádhāna ójasā || 10 || 2 ||

॥३॥ तं त्वा॑ ध॒र्तार॑मो॒ण्यो॒३ः पव॑मान स्व॒र्दृश॑म् । हि॒न्वे वाजे॑षु वा॒जिन॑म् ॥११॥
अ॒या चि॒त्तो वि॒पान॒या हरिः॑ पवस्व॒ धार॑या । यु॒जं वाजे॑षु चोदय ॥१२॥
आ न॑ इन्दो म॒हीमिषं॒ पव॑स्व वि॒श्वद॑र्शतः । अ॒स्मभ्यं॑ सोम गातु॒वित् ॥१३॥

táṃ tvā dhartā́ram oṇyòḥ pávamāna svardṛíṣam | hinvé vā́jeshu vājínam || 11 || ayā́ cittó vipā́náyā háriḥ pavasva dhā́rayā | yújaṃ vā́jeshu codaya || 12 || ā́ na indo mahī́m ísham pávasva viṣvádarṣataḥ | asmábhyaṃ soma gātuvít || 13 ||

When rubbed and cleansed by the hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected. 6

May you like previous holy chanters sing to the glory of the supreme Lord of divine elixir, the Lord who is great, and all-beholding with his thousands of eyes— 7

—the elixir, honey-dropping, foe-repelling and of pleasing colour. Whom they squeeze out with stones (of hard work and perseverance) for the sake of the resplendent self. 8

We solicit the friendly love of you, O strong, mighty and winner of all the riches. 9

May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might. 10

You are the sustainer of heaven and earth; O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life). 11

Cleansed, effused and expressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent self), our ally, for success in life's struggle. 12

O swift-flowing divine elixir, the illuminator of the universe, pour down upon us abundant food and be to us the revealer of the path (to heaven). 13

आ क॒लशा॑ अनूष॒तेन्दो॒ धारा॑भि॒रोज॑सा । एन्द्र॑स्य पी॒तये॑ विश ॥१४॥
यस्य॑ ते॒ मद्यं॒ रसं॑ ती॒व्रं दु॒हन्त्यद्रि॑भिः । स प॑वस्वाभिमाति॒हा ॥१५॥

á kaláṣā anūshaténdo dhárābhir ójasā | éndrasya pītáye viṣa || 14 || yásya te mádyaṃ rásaṃ tīvráṃ duhánty ádribhiḥ | sá pavasvābhimātihá || 15 || 3 ||

॥४॥ राजा॑ मे॒धाभि॑रीयते॒ पव॑मानो म॒नावधि॑ । अ॒न्तरि॑क्षेण॒ यात॑वे ॥१६॥
आ न॑ इन्दो शत॒ग्विनं॒ गवां॒ पोषं॒ स्वश्व्य॑म् । वहा॒ भग॑त्तिमू॒तये॑ ॥१७॥
आ नः॑ सोम॒ सहो॒ जुवो॑ रू॒पं न वर्च॑से भर । सु॒ष्वा॒णो दे॒ववी॑तये ॥१८॥
अर्षा॑ सोम द्यु॒मत्त॑मो॒ऽभि द्रोणा॑नि॒ रोरु॑वत् । सीद॑ञ्छ्ये॒नो न योनि॒मा ॥१९॥
अ॒प्सा इन्द्रा॑य वा॒यवे॒ वरु॑णाय म॒रुद्भ्यः॑ । सोमो॑ अर्षति॒ विष्ण॑वे ॥२०॥

rájā medhábhir īyate pávamāno manáv ádhi | antárikshena yátave || 16 || á na indo ṣatagvínaṃ gávāṃ póshaṃ sváṣvyam | váhā bhágattim ūtáye || 17 || á naḥ soma sáho júvo rūpáṃ ná várcase bhara | sushvāṇó devávītaye || 18 || árshā soma dyumáttamo 'bhí dróṇāni róruvat | sídañ chyenó ná yónim á || 19 || apsá índrāya vāyáve váruṇāya marúdbhyaḥ | sómo arshati víshṇave || 20 || 4 ||

॥५॥ इषं॑ तो॒काय॑ नो॒ दध॑द॒स्मभ्यं॑ सोम वि॒श्वतः॑ । आ प॑वस्व सह॒स्रिण॑म् ॥२१॥
ये सोमा॑सः परा॒वति॒ ये अ॑र्वा॒वति॑ सुन्वि॒रे । ये वा॒दः श॑र्य॒णाव॑ति ॥२२॥

ísham tokáya no dádhad asmábhyaṃ soma viṣvátaḥ | á pavasva sahasríṇam || 21 || yé sómāsaḥ parāváti yé arvāváti sunviré | yé vādáḥ ṣaryaṇávati || 22 ||

O elixir of divine love, they praise the ultra-psychic receptacles together with your sublime streams of elixir; may you enter the streams so that the resplendent self may relish it. 14

The priests express with stones of austerity the sharp exhilarating elixir, which is the destroyer of the evil-minded. 15

The radiant elixir purified at the place of worship is implored with holy songs by the priests to pass through the firmament (of inner consciousness). 16

O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including beautiful horses and a gift of prosperity. 17

O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance. 18

Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest. 19

The divine elixir, the enjoyer of the water, hastens to the ultra-psychic containers for resplendence, activity, venerability, for human characteristics, and for pervasiveness. 20

O elixir, bestowing food upon our children, may you pour from all quarters thousand-fold riches. 21

May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart,— 22

ये आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम् । ये वा जनेषु पञ्चसु ॥२३॥
ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम् । सुवाना देवास इन्दवः ॥२४॥
पवते हर्यतो हरिर्गृणानो जमदग्निना । हिन्वानो गोरधि त्वचि ॥२५॥

yá ārjīkéshu krítvasu
yé mádhye pastyā̀nām | yé vā jáneshu pañcásu || 23 || té no vṛishṭím divás pári pávantām ā́ suvī́ryam | suvānā́ devā́sa índavaḥ || 24 || pávate haryató hárir gṛiṇānó jamádagninā | hinvānó gór ádhi tvací || 25 || 5 ||

॥६॥ प्र शुक्रासो वयोजुवो हिन्वानासो न सप्तयः । श्रीणाना अप्सु मृञ्जत ॥२६॥
तं त्वा सुतेष्वाभुवो हिन्विरे देवतातये । स पवस्वानया रुचा ॥२७॥
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे । पान्तमा पुरुस्पृहम् ॥२८॥
आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम् । पान्तमा पुरुस्पृहम् ॥२९॥
आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा । पान्तमा पुरुस्पृहम् ॥३०॥

prá ṣukrā́so vayojúvo hinvānā́so ná sáptayaḥ | ṣrīṇānā́ apsú mṛiñjata || 26 || tám tvā sutéshv ābhúvo hinviré devátātaye | sá pavasvānáyā rucā́ || 27 || ā́ te dáksham mayobhúvam váhnim adyā́ vṛiṇīmahe | pā́ntam ā́ puruspṛíham || 28 || ā́ mandrám ā́ váreṇyam ā́ vípram ā́ manīshíṇam | pā́ntam ā́ puruspṛíham || 29 || ā́ rayím ā́ sucetúnam ā́ sukrato tanū́shv ā́ | pā́ntam ā́ puruspṛíham || 30 || 6 ||

—or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind— 23

—may those celestial elixirs when expressed, pour down upon us from celestial heavenly region and furnish us heroic children. 24

The delightful elixir of pleasing colour, admired by organs of eye, is impelled to flow on cow-hide filter to the receptacles. 25

The bright herbal plants of divine elixirs are the dispensers of food. They are cleansed under the waters like horses urged by the charioteers, and the filtered juice is then mixed with the milk and curds for consecration. 26

The priests who are present send you forth at the rites at which you are effused for the entire divine forces; may you flow with this splendour. 27

We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evokedby many ; — 28

—exhilarating, worthy of choice, the wise, the intelligent, the defender, and coveted by all—; 29

(We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. You are the defender and coveted by all. 30

(६६) षट्षष्टितमं सूक्तम्

(१-३०) त्रिंशदृचस्यास्य सूक्तस्य शतं वैखानसा ऋषयः । (१-१८, २२-३०) प्रथमाद्यष्टादशर्चां द्वाविंश्यादिनवानाञ्च पवमानः सोमः, (१९-२१) एकोनविंश्यादितृचस्य च पवमानोऽग्निर्देवते । (१-१७, १९-३०) प्रथमादिसप्तदशर्चामेकोनविंश्यादिद्वादशानाञ्च गायत्री, (१८) अष्टादश्याश्चानुष्टुप् छन्दसी ॥

॥७॥ पव॑स्व विश्वचर्षणे॒ऽभि विश्वा॑नि॒ काव्या॑ । सखा॒ सखि॑भ्य॒ ईड्य॑ः ॥१॥
ताभ्यां॒ विश्व॑स्य राजसि॒ ये प॑वमान॒ धाम॑नी । प्र॒ती॒ची सो॑म त॒स्थतु॑ः ॥२॥
परि॒ धामा॑नि॒ यानि॑ ते॒ त्वं सो॑मासि वि॒श्वत॑ः । पव॑मान ऋ॒तुभि॑ः कवे ॥३॥
पव॑स्व ज॒नय॒न्निषो॒ऽभि विश्वा॑नि॒ वार्या॑ । सखा॒ सखि॑भ्य ऊ॒तये॑ ॥४॥
तव॑ शु॒क्रासो॑ अ॒र्चयो॑ दि॒वस्पृ॒ष्ठे वि तन्व॑ते । प॒वित्रं॑ सोम॒ धाम॑भिः ॥५॥

66.

Pávasva viṣvacarshaṇe 'bhí víṣvāni kā́vyā | sákhā sákhibhya ī́ḍyaḥ || 1 || tā́bhyām víṣvasya rājasi yé pavamāna dhā́manī | pratīcī́ soma tastháthuḥ || 2 || pári dhā́māni yā́ni te tvám somāsi visvátaḥ | pávamāna ritúbhiḥ kave || 3 || pávasva janáyann ísho 'bhí víṣvāni vā́rya | sákhā sákhibhya ūtáye || 4 || táva ṣukráso arcáyo divás prishṭhé ví tanvate | pavítram soma dhā́mabhiḥ || 5 || 7 ||

तवे॒मे स॒प्त सिन्ध॑वः प्र॒शिषं॑ सोम सिस्रते । तुभ्यं॑ धावन्ति धे॒नव॑ः ॥६॥
प्र सो॑म याहि॒ धार॑या सु॒त इन्द्रा॑य मत्स॒रः । द॒धा॑नो॒ अक्षि॑ति॒ श्रव॑ः ॥७॥
समु॑ त्वा धी॒भिर॑स्वरन्हिन्व॒तीः स॒प्त जा॒मय॑ः । विप्र॑मा॒जा वि॒वस्व॑तः ॥८॥
मृ॒जन्ति॑ त्वा॒ सम॒ग्रुवो॒ऽव्ये॑ जी॒रावधि॒ ष्वणि॑ । रे॒भो यद॒ज्यसे॒ वने॑ ॥९॥

távemé saptá síndhavaḥ praṣíshaṃ soma sisrate | túbhyaṃ dhāvanti dhenávaḥ || 6 || prá soma yāhi dhā́rayā sutá índrāya matsaráḥ | dádhāno ákshiti ṣrávaḥ || 7 || sám u tvā dhībhír asvaran hinvatī́ḥ saptá jāmáyaḥ | vípram ājā́ vivásvataḥ || 8 || mrijánti tvā sám agrúvó 'vye jīrā́v ádhi shváṇi | rebhó yád ajyáse váne || 9 ||

66

O all-beholding, you are adorable; a friend to be sought by friends; may you flow for all, our holy love. 1

O blissful Lord of purified elixir, rule over the universe by those two halves (the northern and southern solstices) which stand facing you. 2

O wise and pure lord of immortality, with your all-round splendour, you encompass on every side and everywhere with the seasons. 3

O blissful, you are a friend; may you for the sake of granting all precious boons of every kind flow onward, generating food for your friends and giving support to us all. 4

O blissful lord, your shining rays accompanied by brilliance, spread the purifying glory over the lofty ridge of heaven. 5

O blissful Lord, the seven rivers, as being yours, flow at your command; the milch-kine hasten to you. 6

Proceed, O Lord of blissful elixir, in a stream when effused; exhilarate the resplendent self and bestow upon us inexhaustible store of sustenance. 7

You, O sage, are invoked by the seven kindred (metres of divine speech) which utter the songs of praises at the worship. 8

The fingers cleanse (the stems squeeze out the juice and filter it) in quickly improvised loud sounding supra-psychic (woollen) filter, when with a noise you are sprinkled with water. 9

पर्वमानस्य ते कवे वाजिन्त्सर्गा असृक्षत । अर्वन्तो न श्रवस्यवः ॥१०॥

'pávamānasya te kave vájin sárgā asrikshata | árvanto ná sravasyávaḥ || 10 || ३ ||

अच्छा कोशं मधुश्चुतमसृंग्रं वारे अव्यये । अवावशन्त धीतयः ॥११॥
अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः । अग्मन्नृतस्य योनिमा ॥१२॥
प्र णं इन्दो महे रण आपो अर्षन्ति सिन्धवः । यद्गोभिर्वासयिष्यसे ॥१३॥
अस्य ते सख्ये वयमियक्षन्तस्त्वोतयः । इन्दो सखित्वमुश्मसि ॥१४॥
आ पवस्व गविष्टये महे सोम नृचक्षसे । एन्द्रस्य जठरे विश ॥१५॥

áchā kóṣam madhuṣcútam ásrigram váre avyáye | ávāvaṣanta dhītáyaḥ || 11 || áchā samudrám índavó 'stam gávo ná dhenávaḥ | ágmann ritásya yónim á || 12 || prá ṇa indo mahé ráṇa ápo arshanti síndhavaḥ | yád góbhir vāsayishyáse || 13 || ásya te sakhyé vayám íyakshantas tvótayaḥ | índo sakhitvám uṣmasi || 14 || á pavasva gávishṭaye mahé soma nricákshase | éndrasya jaṭháre viṣa || 15 || ७ ||

महाँ असि सोम ज्येष्ठ उग्राणामिन्द ओजिष्ठः । युध्वा सञ्छश्वज्जिगेथ ॥१६॥
य उग्रेभ्यश्चिदोजीयाञ्छूरेभ्यश्चिच्छूरतरः । भूरिदाभ्यश्चिन्मंहीयान् ॥१७॥
त्वं सोम सूर एषस्तोकस्य साता तनूनाम् । वृणीमहे सख्याय वृणीमहे युज्याय ॥१८॥

mahāñ asi soma jyéshṭha ugrāṇām inda ójishṭhaḥ | yúdhvā sáñ cháṣvaj jigetha || 16 || yá ugrébhyaṣ cid ójīyāñ chúrebhyaṣ cic chúrataraḥ | bhūridábhyaṣ cin máñhīyān || 17 || tvám soma sūra éshas tokásya sātá tanúnām | vriṇīmáhe sakhyáya vriṇīmáhe yújyāya || 18 ||

O sage of supra-psychic bliss, possessor of food, when you are filtered your food-desiring streams are let loose like horses. 10

They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have already treated and cleansed the plant. 11

The streams of the supra-psychic bliss go to the ocean, as milch kine to their stall; they go to the place of worship. 12

O divine elixir, at the sacrifice, the flowing waters hasten to cleanse the stems of plants, and subsequently after effusion, the sap is mixed with the curds and milk. 13

O Lord of divine bliss, we abide in your friendship at the hour of sacrifice; depending on your protection, we crave for your friendly love. 14

O divine elixir, flow on for the sake of the mighty wisdom-seeker, for the sake of the beholder of men; may you enter into the very core of the resplendence. 15

O divine elixir, you are great and most worthy of praises; you are most vigorous of the mighty; when engaged in the battle of life, you are always triumphant. 16

You are mightier than the mighty; braver than the brave, and more generous than the generous. 17

O Lord of divine love, you are a hero. Bestow upon us food; may you be the giver of sons; we crave for your friendship, and we cherish your companionship. 18

अग्न आयूंषि पवस आ सुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनाम् ॥१९॥
अग्निरृषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् ॥२०॥

ágna ā́yūṅshi pavasa ā́ suvórjam ísham ca naḥ | āré bādhasva duchúnām || 19 || agnír ṛíshiḥ pávamānaḥ pā́ñcajanyaḥ puróhitaḥ | tám īmahe mahāgayám || 20 || 10 ||

॥१.११॥ अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषम् ॥२१॥
पवमानो अति स्रिधोऽभ्यर्षति सुष्टुतिम् । सूरो न विश्वदर्शतः ॥२२॥
स मर्मृजान आयुभिः प्रयस्वान्प्रयसे हितः । इन्दुरत्यो विचक्षणः ॥२३॥

ágne pávasva svápā asmé várcaḥ suvíryam | dádhad rayím máyi pósham || 21 || pávamāno áti srídho 'bhy àrshati sushṭutím | sū́ro ná viṣvádarṣataḥ || 22 || sá marmṛijāná āyúbhiḥ práyasvān práyase hitáḥ | índur átyo vicakshaṇáḥ || 23 ||

पवमान ऋतं बृहच्छुक्रं ज्योतिरजीजनत् । कृष्णा तमांसि जङ्घनत् ॥२४॥
पवमानस्य जङ्घ्नतो हरेश्चन्द्रा असृक्षत । जीरा अजिरशोचिषः ॥२५॥

pávamāna ṛitám bṛihác chukrám jyótir ajījanat | kṛishṇā́ támāṅsi jáṅghanat || 24 || pávamānasya jáṅghnato háreṣ candrá asṛikshata | jīrā́ ajiráṣocishaḥ || 25 || 11 ||

O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts. 19

Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceder at sacrifices. Hymned by the great, we solicit His blessings. 20

O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment. 21

Visible to all like the sun, the divine elixir hastens and proceeds ahead against all evil forces, whilst appropriate praises are offered by worshippers. 22

Repeatedly purified and adorned by the leading priests, the drops of elixir, rich in food, and meant for sustenance, flow on and on continuously; may it be the beholder of all. 23

The purified elixir generates the veracious, all-pervading, bright-shinning light and destroys the gloomy darkness. 24

Ever-flowing have been the gladsome swift-moving streams of the purifid elixir, brilliant and radiating; may the elixir be the destroyer of darkness. 25

॥१२॥ पर्वमानो र्थीतमः शुभ्रेभिः शुभ्रशस्तमः । हरिश्चन्द्रो मरुद्गणः ॥२६॥
पर्वमानो व्यश्नवद्रश्मिभिर्वाजसातमः । दधत्स्तोत्रे सुवीर्यम् ॥२७॥
प्र सुवान इन्दुरक्षाः पवित्रमत्यव्ययम् । पुनान इन्दुरिन्द्रमा ॥२८॥
एष सोमो अधि त्वचि गवां क्रीळत्यद्रिभिः । इन्द्रं मदाय जोहुवत् ॥२९॥
यस्य ते द्युम्नवत्पयः पर्वमानाभृतं दिवः । तेन नो मृळ जीवसे ॥३०॥

pávamāno rathītamaḥ ṣubhrébhiḥ ṣubhráṣastamaḥ | hári̇ṣcandro marúdgaṇaḥ || 26 || pávamāno vy àṣnavad raṣmíbhir vājasátamaḥ | dádhat stotré suvíryam || 27 || prá suvāná índur akshāḥ pavítram áty avyáyam | punāná índur índram á || 28 || eshá sómo ádhi tvací gávām krīḷaty ádribhiḥ | índram mádāya jóhuvat || 29 || yásya te dyumnávat páyaḥ pávamānábhṛitam diváḥ | téna no mṛiḷa jīváse || 30 || 12 ||

(६७) सप्तषष्टितमं सूक्तम्

(१–३२) द्वात्रिंशदृचस्यास्य सूक्तस्य सप्तर्षयः–(१–३) प्रथमादितृचस्य बार्हस्पत्यो भरद्वाजः, (४–६) चतुर्थ्यादितृचस्य मारीचः कश्यपः, (७–९) सप्तम्यादितृचस्य राहूगणो गोतमः, (१०–१२) दशम्यादितृचस्य भौमोऽत्रिः, (१३–१५) त्रयोदश्यादितृचस्य गाथिनो विश्वामित्रः, (१६–१८) षोडश्यादितृचस्य भार्गवो जमदग्निः, (१९–२१) एकोनविंश्यादितृचस्य मैत्रावरुणिर्वसिष्ठः, (२२–३२) द्वाविंश्याद्येकादशर्चाञ्चाङ्गिरसः पवित्रो वसिष्ठो वोभौ वा ऋषयः । (१–९, १३–२२, २८–३०) प्रथमादिनवर्चां त्रयोदश्यादिदशानामष्टाविंश्यादितृचस्य च पवमानः सोमः, (१०–१२) दशम्यादितृचस्य पवमानः पूषा सोमो वा, (२३–२४) त्रयोविंशीचतुर्विंश्योः पवमानोऽग्निः, (२५) पञ्चविंश्याः पवमानोऽग्निः सविता वा, (२६) षड्विंश्याः पवमानोऽग्निः पवमानाग्निसवितारो वा, (२७) सप्तविंश्याः पवमानोऽग्निर्विश्वे देवा वा, (३१–३२) एकत्रिंशीद्वात्रिंश्योश्च पावमान्यध्येतृस्तुतिर्देवताः । (१–१५, १९–२६, २८–२९) प्रथमादिपञ्चदशर्चामेकोनविंश्याद्यष्टानामष्टाविंश्येकोनत्रिंश्योश्च गायत्री, (१६–१८) षोडश्यादितृचस्य द्विपदा गायत्री, (२७, ३१–३२) सप्तविंश्येकत्रिंशीद्वात्रिंशीनामनुष्टुप्, (३०) त्रिंश्याश्च पुर उष्णिक् छन्दांसि ॥

॥१३॥ त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे । पवस्व मंहयद्रयिः ॥१॥

67.

Tvám somāsi dhārayúr mandrá ójishṭho adhvaré | pávasva maṅhayádrayiḥ || 1 ||

The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beauteous splendours, green-tinted, invoked by the group of mortals— 26

—may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper. 27

The cosmic elixir when effused drops through the fleecy supra-psychic filter, and as filtrate it passes on to the resplendent self. 28

These stems of the plants sport with the stones upon the cattle hide, while crushed and bruised, and the elixir is finally made available for self's exhilaration. 29

O all-pure blissful sap of life, bless us, so that, we may live long with that bright and nutritious milk of yours which has been brought from heaven. 30

67

You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever. 1

त्वं सुतो नृमादनो दधन्वान्मत्सरिन्तमः । इन्द्राय सूरिरन्धसा ॥२॥
त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत् । द्युमन्तं शुष्ममुत्तमम् ॥३॥
इन्दुर्हिन्वानो अर्षति तिरो वाराण्यव्यया । हरिर्वाजमचिक्रदत् ॥४॥
इन्दो व्यव्यमर्षसि वि श्रवांसि वि सौभगा । वि वाजान्त्सोम गोमतः ॥५॥

tvám sutó nrimádano dadhanváñ matsaríntamaḥ | índrāya sūrír ándhasā || 2 || tvám sushvāṇó ádribhir abhy àrsha kánikradat | dyumántam śúshmam uttamám || 3 || índur hinvānó arshati tiró vā́rāṇy avyáyā | hárir vā́jam acikradat || 4 || índo vy ávyam arshasi ví śrávāṅsi ví saúbhagā | ví vā́jān soma gómataḥ || 5 || 13 ||

॥१४॥ आ न इन्दो शतग्विनं रयिं गोमन्तमश्विनम् । भरा सोम सहस्रिणम् ॥६॥
पवमानास इन्दवस्तिरः पवित्रमाशवः । इन्द्रं यामेभिराशत ॥७॥
ककुहः सोम्यो रस इन्दुरिन्द्राय पूर्व्यः । आयुः पवत आयवे ॥८॥
हिन्वन्ति सूरमुस्रयः पवमानं मधुश्चुतम् । अभि गिरा समस्वरन् ॥९॥

ā́ na indo śatagvinam rayím gómantam aśvínam | bhárā soma sahasríṇam || 6 || pávamānāsa índavas tiráḥ pavítram āśávaḥ | índram yā́mebhir āśata || 7 || kakuháḥ somyó rása índur índrāya pūrvyáḥ | āyúḥ pavata āyáve || 8 || hinvánti sū́ram úsrayaḥ pávamānam madhuścútam | abhí girā́ sám asvaran || 9 ||

When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self. 2

Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength. 3

Divine drops of elixir of spirituality, when effused, flow through the ultra-psychic woollen filter; (the filtrate) comes out (in a stream) with loud roar,—green-tinted and strength-giving. 4

O elixir of divine love, you hasten through the ultra-psychic woollen filter; you grant us food and riches. O blissful Lord, grant us strength and wealth of speech and wisdom. 5

O blissful Lord of divine elixir bring us thousand-fold wealth, consisting of hundreds of cows; grant us excellent wisdom and vigour. 6

The purified swift-flowing divine juices passing through the ultra-psychic filters reach the resplendent self by their own paths. 7

The sages from olden times have been pouring the excellent-sap of the bliss-plant into the ultra-psychic filter after expression, and the clarified juice goes to the resplendent self for whom it is actually meant. 8

The (ten) fingers express the purified honey-dropping heroic elixir; may you, the devotees, hail it with songs of praise. 9

अविता नो अजाश्वः पूषा यामनियामनि । आ भंक्षत्कन्यासु नः ॥१०॥

avitā́ no ajā́svaḥ pūshā́ yā́mani-yāmani | ā́ bhakshat kanyā̀su naḥ || 10 || 14 ||

अयं सोमः कपर्दिने घृतं न पवते मधु । आ भंक्षत्कन्यासु नः ॥११॥
अयं त आघृणे सुतो घृतं न पवते शुचि । आ भंक्षत्कन्यासु नः ॥१२॥
वाचो जन्तुः कवीनां पवस्व सोम धारया । देवेषु रत्नधा असि ॥१३॥
आ कलशेषु धावति श्येनो वर्म वि गाहते । अभि द्रोणा कनिक्रदत् ॥१४॥
परि प्र सोम ते रसोऽसर्जि कलशे सुतः । श्येनो न तक्तो अर्षति ॥१५॥

ayám sómaḥ kapardíne ghṛitám ná pavate mádhu | ā́ bhakshat kanyā̀su naḥ || 11 || ayám ta āghṛiṇe sutó ghṛitám ná pavate ṣúci | ā́ bhakshat kanyā̀su naḥ || 12 || vācó jantúḥ kavīnā́m pávasva soma dhā́rayā | devéshu ratnadhā́ asi || 13 || ā́ kaláṣeshu dhāvati ṣyenó várma ví gāhate | abhí dróṇā kánikradat || 14 || pári prá soma te ráso 'sarji kaláṣe sutáḥ | ṣyenó ná taktó arshati || 15 || 15 ||

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥१६॥
असृग्रन्देववीतये वाजयन्तो रथा इव ॥१७॥
ते सुतासो मदिन्तमाः शुक्रा वायुमसृक्षत ॥१८॥
ग्राव्णा तुन्नो अभिष्टुतः पवित्रं सोम गच्छसि । दधत्स्तोत्रे सुवीर्यम् ॥१९॥

pávasva soma mandáyann índrāya mádhumattamaḥ || 16 || ásṛigran devávītaye vājayánto ráthā iva || 17 || té sutā́so madíntamāḥ ṣukrā́ vāyúm asṛikshata || 18 || grā́vṇā tunnó abhíshṭutaḥ pavítram soma gachasi | dádhat stotré suvī́ryam || 19 ||

May the automation-borne nourisher be our protector on all his paths. May He bestow charming virtues on us. 10

This divine elixir flows for the nourisher, decorated with a tiara, providing a sap like butter; may he grant charming virtues to us. 11

This divine elixir is poured forth for you, O shining (nourisher), it flows like clarified sacred butter, may you grant charming virtues to us. 12

O divine elixir, impeller of the poets, whilst they utter their words of praise, flow in a stream; you are the dispenser of treasure among Nature's bounties. 13

He hastens to the ultra-psychic receptacles as a falcon enters its nest and enters the receptacle with a screaming sound. 14

Your loving juice; O Lord of bliss, spreads around when effused into the receptacle as a swift falcon rushes along. 15

O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self. 16

The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth. 17

These effused elixirs, brilliant and extremely exhilarating, are let forth with the speed and sound of the wind for the sake of virile activity. 18

Bruised with the stones and effused, O divine elixir, you enter the ultra-psychic filter bestowing virility upon your praiser. 19

एष तुन्नो अभिष्टुतः पवित्रमति गाहते । रक्षोहा वारमव्ययम् ॥२०॥

eshá tunnó abhíshṭutaḥ pavítram áti gāhate | rakshohá váram avyáyam || 20 || 16 ||

यदन्ति यच्च दूरके भयं विन्दति मामिह । पवमान वि तज्जहि ॥२१॥
पवमानः सो अद्य नः पवित्रेण विचर्षणिः । यः पोता स पुनातु नः ॥२२॥
यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा । ब्रह्म तेन पुनीहि नः ॥२३॥
यत्ते पवित्रमर्चिवदग्ने तेन पुनीहि नः । ब्रह्मसवैः पुनीहि नः ॥२४॥
उभाभ्यां देव सवितः पवित्रेण सवेन च । मां पुनीहि विश्वतः ॥२५॥

yád ánti yác ca dūraké bhayáṃ vindáti mám ihá | pávamāna ví táj jahi || 21 || pávamānaḥ só adyá naḥ pavítreṇa vícarshaṇiḥ | yáḥ potá sá punātu naḥ || 22 || yát te pavítram arcíshy ágne vítatam antár á | bráhma téna punīhi naḥ || 23 || yát te pavítram arcivád ágne téna punīhi naḥ | brahmasavaíḥ punīhi naḥ || 24 || ubhábhyāṃ deva savitaḥ pavítreṇa savéna ca | mám punīhi viśvátaḥ || 25 || 17 ||

त्रिभिष्ट्वं देव सवितर्वर्षिष्ठैः सोम धामभिः । अग्ने दक्षैः पुनीहि नः ॥२६॥
पुनन्तु मां देवजनाः पुनन्तु वसवो धिया ।
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मा ॥२७॥
प्र प्यायस्व प्र स्यन्दस्व सोम विश्वेभिरंशुभिः । देवेभ्य उत्तमं हविः ॥२८॥

tribhísh ṭváṃ deva savitar várshishṭhaiḥ soma dhámabhiḥ | ágne dákshaiḥ punīhi naḥ || 26 || punántu máṃ devajanáḥ punántu vásavo dhiyá | víśve deváḥ punītá mā játavedaḥ punīhí mā || 27 || prá pyāyasva prá syandasva sóma víśvebhir aṃśúbhiḥ | devébhya uttamáṃ havíḥ || 28 ||

This elixir, bruised (with stones) and praised, the destroyer, plunges through the ultra-psychic woollen filter, and is the destroyer of evil hurdles. 20

Whatever fear seizes me, near at hand or far away, may you be pleased to dispel that. 21

May that divine elixir, the beholder of all, pure and purifier, purify us now by his purifying power. 22

O adorable Lord, with that lustre which is within you, may you purify us. May you purify us with your spiritual enlightenment. 23

Purify us, O adorable Lord, with that pure radiance which is yours; may you purify us with your divine love. 24

O impeller, O light, purify me by your processes of filtration and of effusion both; purify me from every side. 25

O impeller, O light, O foremost adorable, you preside over all the three regions (behind the fire on the earth, behind the lightning in midspace, and behind the sun in the celestial region). May you purify us with your powerful skills. 26

May the enlightened persons purify me; may the persons of riches make me pure by their wise blessings; may all the bounties of Nature purify me. O omniscient Lord, may you purify me. 27

O Lord of bliss, nourish us with all care. May you be so pleased with us that all types of loving spiritual saps, worthy as offerings to all enlightened divinities, flow toward us. 28

उप प्रियं पनिप्नतं युवानमाहुतीवृधम् । अगन्म बिभ्रतो नमः ॥२९॥
अलाय्यस्य परशुर्ननाश तमा पवस्व देव सोम । आखुं चिदेव देव सोम ॥३०॥

यः पावमानीरध्येत्यृषिभिः संभृतं रसम् ।
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना ॥३१॥
पावमानीर्यो अध्येत्यृषिभिः संभृतं रसम् ।
तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम् ॥३२॥

úpa priyám pánipnatam yúvānam āhutīvrídham | áganma bíbhrato námah || 29 || alā́yyasya parasúr nanāsa tám ā́ pavasva deva soma | ākhúm cid evá deva soma || 30 || yáh pāvamānír adhyéty ríshibhih sámbhritam rásam | sárvam sá pūtám asnāti svaditám mātarísvanā || 31 || pāvamānír yó adhyéty ríshibhih sámbhritam rásam | tásmai sárasvatī duhe kshīrám sarpír mádhūdakám || 32 || 18 ||

[अथ चतुर्थोऽनुवाकः ॥] (६८) अष्टषष्टितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य भालन्दनो वत्सप्रिर्ऋषिः । पवमानः सोमो देवता । (१–९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

प्र देवमच्छा मधुमन्त इन्दवोऽसिष्यदन्त गाव आ न धेनवः ।
बर्हिषदो वचनावन्त ऊधभिः परिस्रुतमुस्रिया निर्णिजं धिरे ॥१॥
स रोरुवदभि पूर्वा अचिक्रददुपारुहः श्रथयन्स्वादते हरिः ।
तिरः पवित्रं परियन्नुरु ज्रयो नि शर्याणि दधते देव आ वरम् ॥२॥

68.

Prá devám áchā mádhumanta índavó 'sishyadanta gā́va ā́ ná dhenávah | barhishádo vacanā́vanta ū́dhabhih parisrútam usríyā nirníjam dhire || 1 || sá róruvad abhí pū́rvā acikradad upārúhah sratháyan svādate hárih | tiráh pavítram pariyánn urú jráyo ní sáryāni dadhate devá ā́ váram || 2 ||

That youthful loving lord of bliss we approach, with homage and reverence, who utters the words of wisdom to us, and who is fostered by your offerings. 29

The battle-axe of the aggressor is self-destroyed. Flow to us, divine elixir; (slay) the villain foe alone, O bright elixir. 30

He who reads these *Pavamani* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex. 31

For him who recites these *Pavamani* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia. 32

68

The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass. 1

The fresh divine nectar repeatedly echoes the holy hymns (of the poets) as if with a shriek; while it separates from the growing herbs in a green tint, it particularly sweetens itself; passing through the ultra-psychic filter with speed, it annihilates the evil demoniac obstacles. The shining elixir bestows wealth upon the worshippers. 2

वि यो म॒मे य॒म्या॑ संय॒ती मदः॑ साकं॒वृधा॒ पय॑सा पिन्व॒दक्षि॑ता ।
म॒ही अ॑पा॒रे रज॑सी वि॒वेवि॑दद॒भिव्र॒जन्नक्षि॑तं॒ पाज॒ आ द॑दे ॥३॥
स मा॒तरा॑ वि॒चर॑न्वा॒जय॑न्न॒पः प्र मेधि॑रः स्व॒धया॑ पिन्वते प॒दम् ।
अं॒शुर्यवे॑न पिपिशे य॒तो नृभि॒ः सं जा॒मिभि॒र्नस॑ते॒ रक्ष॑ते॒ शिरः॑ ॥४॥
सं दक्षे॑ण॒ मन॑सा जायते क॒विर्ऋ॒तस्य॒ गर्भो॒ निहि॑तो य॒मा प॒रः ।
यू॒ना॑ ह॒ सन्ता॑ प्रथ॒मं वि ज॑ज्ञतु॒र्गुहा॑ हि॒तं जनि॑म॒ नेम॒मुद्य॑तम् ॥५॥

ví yó mamé yamyā̀ saṃyatī́ mádaḥ sākaṃvṛ́dhā páyasā pinvad ákshitā | mahī́ apāré rájasī vivévidad abhivrájann ákshitam pā́ja ā́ dade || 3 || sá mātárā vicáran vājáyann apáḥ prá médhiraḥ svadháyā pinvate padám | aṅśúr yávena pipiṣe yató nṛ́bhiḥ sáṃ jāmíbhir násate rákshate ṣíraḥ || 4 || sáṃ dákshena mánasā jāyate kavír ṛitásya gárbho níhito yamā́ paráḥ | yū́nā ha sántā prathamáṃ ví jajñatur gúhā hitáṃ jánima némam údyatam || 5 || 10 ||

॥२०॥

म॒न्द्रस्य॑ रू॒पं वि॑विदुर्मनी॒षिणः॑ श्ये॒नो यदन्धो॒ अभ॑रत्परा॒वतः॑ ।
तं म॑र्जयन्त सु॒वृधं॑ न॒दीष्वाँ उ॒शन्त॑मं॒शुं प॑रि॒यन्त॑मृ॒ग्मिय॑म् ॥६॥
त्वां मृ॑जन्ति॒ दश॒ योष॑णः सु॒तं सोम॒ ऋषि॑भिर्म॒तिभि॑र्धी॒तिभि॑र्हि॒तम् ।
अव्यो॒ वारे॑भिरु॒त दे॒वहू॑तिभि॒र्नृभि॑र्य॒तो वाज॒मा द॑र्षि सा॒तये॑ ॥७॥

mandrásya rūpáṃ vividur manīshíṇaḥ ṣyenó yád ándho ábharat parāvátaḥ | tám marjayanta suvṛ́dhaṃ nadī́shv ā́ñ uṣántam aṅṣúm pariyántam ṛigmíyam || 6 || tvā́m mṛijanti dáṣa yóshaṇaḥ sutáṃ sóma ṛ́ishibhir matíbhir dhītíbhir hitám | ávyo vā́rebhir utá deváhūtibhir nṛ́ibhir yató vā́jam ā́ darshi sātáye || 7 ||

O Lord of exhilarating divine nectar holds in unison, and fills full with milk the eternal, twin-united (regions of heaven and earth). He knows that the two regions are extensively great, and without limits, while moving above them, He assumes imperishable strength. 3

The sage-like nectar wanders through the two worlds, and sends forth the waters. It swells up and strengthens with its own might. The nectar collected by the priests is mixed with extracts of barley. The mixture is stirred skilfully with the compact fingers of the priests. It furnishes protection to all and sundry creatures. 4

The sage-like divine nectar is born with a developed mind. It is the germ of the eternal law. As a rule, it is deposited in the top-region. Both of them (the sun and the moon) were the first to be recognized during the creation. Before the birth, they rested in a secret place, from whence they duly appeared in course of time. 5

The wise worshippers have been knowing the form of the exhilarating divine elixir, ever since the divine falcon brings it from far; they cleanse it in the flowing waters of rivers; the fostering delightful elixir flows around; it deserves our laudation. 6

O life-giving nectar, the ten fingers of the priests cleanse your plants and the priests collect you, when effused in vessels, reciting the songs of praises, and pour you through the ultra-psychic woollen filters. They collect the filtrate in vessels with oblations to Nature. You bestow food to them as gift. 7

परिप्रयन्तं वय्यं सुषंसदं सोमं मनीषा अभ्यनूषत स्तुभः ।
यो धारया मधुमाँ ऊर्मिणा दिव इयर्ति वाचं रयिषाळमर्त्यः ॥८॥
अयं दिव इयर्ति विश्वमा रजः सोमः पुनानः कलशेषु सीदति ।
अद्भिर्गोभिर्मृज्यते अद्रिभिः सुतः पुनान इन्दुर्वरिवो विदत्प्रियम् ॥९॥
एवा नः सोम परिषिच्यमानो वयो दधच्चित्रतमं पवस्व ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥१०॥

paripraȳántam vayyàm sushamsádam sómam manīshā́ abhy ànūshata stúbhaḥ | yó dhā́rayā mádhumā̃ ūrmíṇā divá íyarti vā́cam rayishā́ḷ ámartyaḥ || 8 || ayám divá iyarti víśvam ā́ rájaḥ sómaḥ punānáḥ kaláśeshu sīdati | adbhír góbhir mṛijyate ádribhiḥ sutáḥ punāná índur várivo vidat priyám || 9 || evā́ naḥ soma parishicyámāno váyo dádhac citrátamam pavasva | adveshé dyā́vāpṛithiví huvema dévā dhattá rayim asmé suvíram || 10 || 20 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । पवमानः सोमो देवता । (१-८) प्रथमाद्यष्टर्चां जगती, (९-१०) नवमीदशम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरुप सर्ज्यूधनि ।
उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते ॥१॥

69.

Ishur ná dhánvan práti dhīyate matír vatsó ná mātúr úpa sarjy ū́dhani | urúdhāreva duhe ágra āyaty ásya vratéshv ápi sóma ishyate || 1 ||

Songs resonate with intelligent praises to invoke the wide-flowing and delightful divine elixir. It rests in good company with associates. As it comes down with its undulating stream of water from the heaven above, it impels people to sing the songs of praise. It is a wealth-conquering immortal. 8

This divine elixir sends from heaven the large quantities of water; being filtered (through the ultra-psychic sieve), it settles in the vessels. The plant is cleansed with water and crushed with stones for effusion and the extract is (finally mixed with) milk. The filtered divine elixir bestows delightful wealth. 9

O blissful elixir, when mixed with water and milk, may you pour on us manifold food and vigour; let us invoke the friendly heaven and earth; O nature's bounties, may you grant us wealth and excellent progeny. 10

69

Our praise is attached (to the resplendent Lord), as an arrow to the bow. The divine elixir has been let loose (to the resplendent self), the fosterer as a calf to the udder of its mother. (The resplendent Lord sheds blessings) as a cow, having a copious stream of milk, yields it at the approach (of the calf); the elixir in the stimulated form is dedicated to the resplendent on all auspicious occasions .

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।
पवमानः संतनिः प्रघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति ॥२॥
अव्ये वधूयुः पवते परि त्वचि श्रथ्नीते नप्तीरदितेरृतं यते ।
हरिरक्रान्यजतः संयतो मदो नृम्णा शिशानो महिषो न शोभते ॥३॥

úpo matíḥ pṛicyáte sicyáte mádhu mandrájanī codate antár āsáni | pávamānaḥ saṃtaníḥ praghnatám iva mádhumān drapsáḥ pári váram arshati || 2 || ávye vadhūyúḥ pavate pári tvací ṣrathnīté naptír áditer ṛitám yaté | hárir akrān yajatáḥ saṃyató mádo nṛimṇá ṣíṣāno mahishó ná ṣobhate || 3 ||

उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम् ।
अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत ॥४॥
अमृक्तेन रुशता वाससा हरिरमर्त्यो निर्णिजानः परि व्यत ।
दिवस्पृष्ठं बर्हणा निर्णिजे कृतोपस्तरणं चम्वोर्नभस्मयम् ॥५॥

ukshā́ mimāti práti yanti dhenávo devásya devír úpa yanti nishkṛitám | áty akramīd árjunaṃ váram avyáyam átkaṃ ná niktám pári sómo avyata || 4 || ámṛiktena rúṣatā vā́sasā hárir ámartyo nirṇijānáḥ pári vyata | divás pṛishṭhám barhánā nirṇíje kṛitopastáraṇaṃ camvòr nabhasmáyam || 5 || 21 ||

The resplendent Lord is invoked through songs of praises. The elixir is sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants. 2

Seeking its beloved, the stems of the elixir plant are cleansed on the sheep-skin. The plant is the great-grand-daughter of the mother Infinity (from the mother Aditi, the sun; from the sun, the rains; and from rains, the plant or herbs in the fourth generation). It comes to the earth for the sacrifices. The effused elixir is green in colour, adorable, is collected (in ladles); and is exhilarating. It sharpens the vigour and thus enables one to overcome enemies; it shines like one of strength and energy. 3

The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passes through the sieve of white sheep-skin. Thereon it clothes itself, as it were, in new shining armour (i.e. the water is mixed with it). 4

The immortal green plant of the elixir puts on a clean and bright garment when washed with water. The filtered elixir, placed in open, shines by the reflection of the sun, standing on the back of the sky, for the destruction (of the sin) and purification. It looks shining when placed in bowls and illumines the two worlds. 5

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुपः साकमीरते ।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥६॥
सिन्धोरिव प्रवणे निम्न आशवो वृषच्युता मदासो गातुमाशत ।
शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम तिष्ठन्तु कृष्टयः ॥७॥

sûryasyeva raṣmáyo drāvayitnávo matsarásah prasúpaḥ sākám īrate | tántum tatám pári sárgāsa āṣávo néndrād ṛité pavate dháma kím caná || 6 || síndhor iva pravaṇe nimná āṣávo vṛíshacyutā mádāso gātúm āṣata | ṣám no niveṣé dvipáde cátushpade 'smé vájāḥ soma tishṭhantu kṛishṭáyaḥ || 7 ||

आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम् ।
यूयं हि सोम पितरो मम स्थन दिवो मूर्धानः प्रस्थिता वयस्कृतः ॥८॥
एते सोमाः पवमानास इन्द्रं रथा इव प्र ययुः सातिमच्छ ।
सुताः पवित्रमति यन्त्यव्यं हित्वी वव्रिं हरितो वृष्टिमच्छ ॥९॥
इन्दविन्द्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः ।
भरा चन्द्राणि गृणते वसूनि देवैर्द्यावापृथिवी प्रावतं नः ॥१०॥

á naḥ pavasva vásumad dhíraṇyavad áṣvāvad gómad yávamat suvíryam | yūyáṃ hí soma pitáro máma sthána divó mūrdhánaḥ prásthitā vayaskṛítaḥ || 8 || eté sómāḥ pávamānāsa índraṃ ráthā iva prá yayuḥ sātím ácha | sutáḥ pavítram áti yanty ávyaṃ hitví vavríṃ haríto vṛishṭím ácha || 9 || índav índrāya bṛihaté pavasva sumṛilīkó anavadyó riṣádāḥ | bhárā candrāṇi gṛiṇaté vásūni devaír dyāvāpṛithivī právataṃ naḥ || 10 || [22] ||

The rushing, exhilarating, foe-slaying divine elixirs when let loose are filtered together round through the extended cloth like the sun's rays; they flow to no other spot except where the resplendent self is. 6

As in a waterfall or a river the flowing waters readily find their way along a slope to a low ground, in the same way exhilarating elixir of divine love poured forth by the sprinkless finds its way to the resplendent self. May you bless in our home our men (bipeds) and cattle (quadrupeds). May food and men (offspring) ever abide with us. 7

Pour out upon us wealth consisting of treasure, sheep, horses, cattle, barely and great heroic strength. You, O divine elixirs, are my progenitors, staying high up on the summits of heaven and are providers of food. 8

These filtered divine juices speed forth to the resplendent self, worthy of honour, like chariots advancing to a battle. Expressed (with stones) they pass through the ultra-psychic woollen filter, just as casting off infirmity, everyone goes to the place where it rains. 9

O divine drops of elixir, the blameless, the generous, the destroyer of foes, may you flow on for the mighty resplendent self and bring to your worshipper splendid riches. O heaven and earth, may you protect us with your divine treasures. 10

(७०) सप्ततितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो रेणुर्ऋषिः । पवमानः सोमो देवता । (१–९) प्रथमादिनवर्चां जगती, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

।२३॥ त्रिरस्मै सप्त धेनवो दुदुह्रे सत्यामाशिरं पूर्व्ये व्योमनि ।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत ॥१॥
स भिक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे ।
तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदो विदुः ॥२॥
ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु ।
येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मननां अगृभ्णत ॥३॥
स मृज्यमानो दशभिः सुकर्मभिः प्र मध्यमासु मातृषु प्रमे सचा ।
व्रतानि पानो अमृतस्य चारुण उभे नृचक्षा अनु पश्यते विशौ ॥४॥
स मर्मृजान इन्द्रियाय धायस ओभे अन्ता रोदसी हर्षते हितः ।
वृषा शुष्मेण बाधते वि दुर्मतीरादेदिशानः शर्यहेव शुरुधः ॥५॥

70.

Trír asmai saptá dhenávo duduhre satyā́m āṣíram pūrvyé vyòmani | catvā́ry anyā́ bhúvanāni nirṇíje cā́rūṇi cakre yád ṛitaír ávardhata || 1 || sá bhíkshamāṇo amṛítasya cā́ruṇa ubhé dyā́vā kā́vyenā ví ṣaṣrathe | téjishṭhā apó maṅhánā pári vyata yádī devásya ṣrávasā sádo vidúḥ || 2 || té asya santu ketávó 'mṛityavó 'dābhyāso janúshī ubhé ánu | yébhir nṛimṇā́ ca devyā̀ ca punatá ā́d íd rā́jānam mananā́ agṛibhṇata || 3 || sá mṛijyámāno daṣábhiḥ sukármabhiḥ prá madhyamā́su mātṛíshu pramé sácā | vratā́ni pānó amṛítasya cā́ruṇa ubhé nṛicákshā ánu paṣyate víṣau || 4 || sá marmṛijāná indriyā́ya dhāyasa óbhé antā́ ródasī harshate hitáḥ | vṛíshā ṣúshmeṇa bādhate ví durmatī́r ādédiṣānaḥ ṣaryahéva surúdhaḥ || 5 || 23 ||

70

For Him, in the eastern sky thrice-seven, i.e. 21 celestial cows (12 months+5 seasons+3 regions+sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law. 1

He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir). 2

May, those—his immortal and invisible—rays, protect both classes of creation (men and cattle). His stimulates human strength and divine food. The sovereign Lord of bliss is invoked by songs of praise. 3

Adorned and cleansed by ten working fingers, it, the companion (of the waters) stands amongst the midmost mothers to measure (the worlds); He is the beholder of men and protects the sacred rites. The auspicious ambrosia looks after both types of men (vicious and virtuous). 4

Being filtered for the supreme resplendent Lord's world-supporting strength, stationed in the midst of both worlds, it goes (everywhere); the showerer destroys evil-minded by his vigour, challenging the evil forces like an archer. 5

॥२४॥ स मातरा न ददृशान उस्रियो नानदेति मरुतामिव स्वनः ।
जानन्नृतं प्रथमं यत्स्वर्णरं प्रशस्तये कमवृणीत सुक्रतुः ॥६॥
रुवति भीमो वृषभस्तविष्यया शृङ्गे शिशानो हरिणी विचक्षणः ।
आ योनिं सोमः सुकृतं नि षीदति गव्ययी त्वग्भवति निर्णिगव्ययी ॥७॥
शुचिः पुनानस्तन्वमरेपसमव्ये हरिर्न्यधाविष्ट सानवि ।
जुष्टो मित्राय वरुणाय वायवे त्रिधातु मधु क्रियते सुकर्मभिः ॥८॥

sá mātárā ná dádriṣāna usríyo nánadad eti marútām iva svanáḥ | jānánn ṛitám prathamáṃ yát svàrṇaram práṣastaye kám avṛiṇīta sukrátuḥ || 6 || ruváti bhīmó vṛishabhás tavishyáyā ṣríṅge ṣíṣāno háriṇī vicakshaṇáḥ | á yóniṃ sómaḥ súkṛitaṃ ní shīdati gavyáyī tvág bhavati nirṇíg avyáyī || 7 || ṣúciḥ punānás tanvàm arepásam ávye hárir ny àdhāvishṭa sánavi | júshṭo mitrâya váruṇāya vāyáve tridhátu mádhu kriyate sukármabhiḥ || 8 ||

पवस्व सोम देववीतये वृषेन्द्रस्य हार्दि सोमधानमा विश ।
पुरा नो बाधाद्दुरिताति पारय क्षेत्रविद्धि दिश आहा विपृच्छते ॥९॥
हितो न सप्तिरभि वाजमर्षेन्द्रस्येन्दो जठरमा पवस्व ।
नावा न सिन्धुमति पर्षि विद्वाञ्छूरो न युध्यन्नव नो निदः स्पः ॥१०॥

pávasva soma devávītaye vṛíshéndrasya hárdi somadhánam á viṣa | purá no bādhád duritáti pāraya kshetravíd dhí díṣa áhā vipṛichaté || 9 || hitó ná sáptir abhí vájam arshéndrasyendo jaṭháram á pavasva | nāvá ná síndhum áti parshi vidvāñ chúro ná yúdhyann áva no nidá spaḥ || 10 || 24 ||

He repeatedly beholding his parents (earth and heaven) proceeds with a loud roar, like cows (looking at their calves and lowing) and like thundering clouds. Water has been the best well-wisher of every man, and as such the elixir mixed with it (water). The intelligent and wise (elixir) has chosen man to be the offerer of its praise. 6

The formidable showerer, the far-sighted, sharpening his green-tinted horns, roars with violent force. The elixir settles on his well-prepared station. The stems of plants are first cleansed on the cowhide and filtered through sheep-wool (ultra-psychic woollen filter). 7

The fresh elixir, brilliant, green-tinted, free from blemishes and stains, and the purifier of body, flows down on the ultra-psychic woollen filter placed at a higher level. It is offered by the priests (to the self) to invoke friendliness, venerability, and the virile activity in the sweetened and exhilarated form of triple qualities. 8

Flow on, O divine elixir, the showerer, for the sake of Nature's bounties, enter the ultra-psychic reservoir of the resplendent self. Bear us beyond misfortune before we are oppressed. He alone, who knows the location, can direct someone else to the spot on enquiry. 9

speedily flow (towards the receptacle) as a horse when urged hastens to the battle. Flow, O elixir, into the belly of the resplendent self. O all-knowing, bear us safe across, as boatmen bear people across a river in a boat and fighting like a hero defend us against reviling evil forces. 10

(७१) एकसप्ततितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । पवमानः सोमो देवता । (१–८) प्रथमाद्यष्टर्चां जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥२५॥ आ दक्षिणा सृज्यते शुष्म्या३सदं वेति द्रुहो रक्षसः पाति जागृविः ।
हरिरोपशं कृणुते नभस्पय उपस्तिरे चम्वो३र्ब्रह्म निर्णिजे ॥१॥
प्र कृष्टिहेव शूष एति रोरुवदसुर्यं१ वर्णं नि रिणीते अस्य तम् ।
जहाति वव्रिं पितुरेति निष्कृतमुपप्रुतं कृणुते निर्णिजं तना ॥२॥

71.

Ā dákshiṇā sṛijyate ṣushmy ā̀sádam véti druhó rakshásaḥ pāti jágṛiviḥ | hárir opaṣáṃ kṛiṇute nábhas páya upastíre camvòr bráhma nirṇíje || 1 || prá krishṭihéva ṣūshá eti róruvad asuryàṃ várṇaṃ ní riṇīte asya táṃ | jáhāti vavrím pitúr eti nishkṛitám upaprútaṃ kṛiṇute nirṇíjaṃ tánā || 2 ||

अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती ।
स मोदते नसते साधते गिरा नेनिक्ते अप्सु यजते परीमणि ॥३॥
परि द्युक्षं सहसः पर्वतावृधं मध्वः सिञ्चन्ति हर्म्यस्य सक्षणिम् ।
आ यस्मिन्गावः सुहुताद ऊधनि मूर्धञ्छ्रीणन्त्यग्रियं वरीमभिः ॥४॥

ádribhiḥ sutáḥ pavate gábhastyor vṛishāyáte nábhasā vépate matī́ | sá modate násate sā́dhate girā́ nenikté apsú yájate párīmaṇi || 3 || pári dyukshám sáhasaḥ parvatāvṛídham mádhvaḥ siñcanti harmyásya sakshánim | ā́ yásmin gā́vaḥ suhutā́da ū́dhani mūrdhán chrīṇánty agriyám várīmabhiḥ || 4 || sám ī rátham ná bhuríjor aheshata dáṣa svásāro ádi-

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The alms and gifts are presented on sacred occasions. The vigour-infusing elixir is stationed on its proper resting-place; the vigilant elixir guards its worshippers against the malignant forces and adverse circumstances. The green-tinted pleasing elixir makes the all-sustaining clouds as its abode. In the midst of heaven and earth, it has placed the sun to give us light. 1

The powerful elixir advances with a roar like a slayer of (malevolent) men; it assumes that colour which dispels darkness; it abandons bodily infirmity. The oblations (of elixir) go to the prepared (altar). It makes its way through the outstretched ultra-psychic woollen filter. 2

Crushed and bruised with stones worked by hands, it flows. It moves with the dignity of a bull. Invoked with prayers, it wanders through the firmament; it rejoices, and is embraced; when praised with a hymn, it fulfils the desire of the worshippers. The plant is cleansed under water, (and then crushed and effused). The elixir is honoured on all sacred occasions. 3

The powerful exhilarating divine elixirs are dedicated to the resplendent self that dwells in heaven (i.e. in the innermost celestial cavity of heart), who is the augmenter of the clouds, and who is the destroyer of the dwelling (of foes). For his sake, on account of his greatness, the cows, the enjoyers of food, furnish the best or the milk in the uplifted udders (to be mixed with the elixirs). 4

समी रथं न भुरिजोरहेषत दश स्वसारो अदितेरुपस्थ आ ।
जिगादुप जयति गोरपीच्यं पदं यदस्य मतुथा अजीजनन् ॥५॥

sám ī rátham ná bhuríjor aheshata dáṣa svásāro áditer upástha ā́ | jígād úpa jrayati gór apīcyàm padám yád asya matúthā ájījanan || 5 || 25 ||

॥२६॥ श्येनो न योनिं सदनं धिया कृतं हिरण्ययमासदं देव एषति ।
ए रिणन्ति बर्हिषि प्रियं गिराश्वो न देवाँ अप्येति यज्ञियः ॥६॥
परा व्यक्तो अरुषो दिवः कविर्वृषा त्रिपृष्ठो अनविष्ट गा अभि ।
सहस्रणीतिर्यतिः परायती रेभो न पूर्वीरुषसो वि राजति ॥७॥

ṣyenó ná yóniṃ sádanaṃ dhiyā́ kṛitáṃ hiraṇyáyam āsádaṃ devá éshati | é riṇanti barhíshi priyáṃ girā́ṣvo ná devā́ñ ápy eti yajñíyaḥ || 6 || párā vyàkto arushó diváḥ kavír vṛíshā tripṛishṭhó anavishṭa gā́ abhí | sahásraṇītir yátiḥ parāyátī rebhó ná pūrvír usháso ví rājati || 7 ||

त्वेषं रूपं कृणुत वर्णो अस्य स यत्राशयत्समृता सेधति स्रिधः ।
अप्सा याति स्वधया दैव्यं जनं सं सुष्टुती नसते सं गोअग्रया ॥८॥
उक्षेव यूथा परियन्नरावीदधि त्विषीरधित सूर्यस्य ।
दिव्यः सुपर्णोऽव चक्षत क्षां सोमः परि क्रतुना पश्यते जाः ॥९॥

tveshám rūpám kṛiṇute várṇo asya sá yátrā́ṣayat sámṛitā sédhati sridháḥ | apsā́ yāti svadháyā daívyaṃ jánaṃ sáṃ sushṭutí násate sáṃ góagrayā || 8 || ukshéva yūthā́ pariyánn arāvīd ádhi tvíshīr adhita sū́ryasya | divyáḥ suparṇó 'va cakshata kshā́ṃ sómaḥ pári krátunā paṣyate jā́ḥ || 9 || 26 ||

The ten fingers of both the hands urge him (the stems of the elixir plant) near to the ground like arms to a chariot. This divine elixir goes to the receptacles, and there it is mixed with cows' milk. The priests effuse the elixir out whilst offering prayers (and carry it to its resting place). 5

The spiritual elixir of joy, shining, occupies its golden seat within our innermost consciousness as a result of the sacred operations just as a falcon coming to rest in his nest. The devotees send their most-beloved (elixir) by their songs of praise to the place of dedicated sacrifice, just as the horse proceeds to divine dignitaries (in an imperial ceremonial). 6

The divine elixir, radiant, wise, the showerer, flowing in numerous streams, descends from a region beyond. It responds to the praises of the worshippers, offered at the three libations (morning, midday and evening). Led in a thousand directions, coming and going (from receptacles to receptacles), it shines splendidly through many dawns, like one who sings the songs of praise. 7

The colour of this spiritual elixir, its radiance, shines. In all the battles, it beats down the adversaries. It is the giver of ambrosial water; it goes with the oblation to the divine people. It is invoked by hymns of praise and when glorified, one demands from it the only boon, a request for kine or divine speech. 8

Like a bull, finding herds of kine all round, it (the elixir) bellows (when effused). And it assumes the brilliance of the sun. Celestial falcon looks down gracefully upon the earth. The spiritual elixir views all living creatures with loving wisdom. 9

(७२) द्विसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसो हरिमन्त ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

हरिं मृजन्त्यरुषो न युज्यते सं धेनुभिः कलशे सोमो अज्यते ।
उद्वाचमीरयति हिन्वते मती पुरुष्टुतस्य कति चित्परिप्रियः ॥१॥
साकं वदन्ति वहवो मनीषिण इन्द्रस्य सोमं जठरे यदादुहुः ।
यदी मृजन्ति सुगभस्तयो नरः सनीळाभिर्दशभिः काम्यं मधु ॥२॥
अरममाणो अत्येति गा अभि सूर्यस्य प्रियं दुहितुस्तिरो रवम् ।
अन्वस्मै जोषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः क्षेति जामिभिः ॥३॥
नृधूतो अद्रिषुतो वर्हिषि प्रियः पतिर्गवां प्रदिव इन्दुरृत्वियः ।
पुरन्धिवान्मनुषो यज्ञसाधनः शुचिर्धिया पवते सोम इन्द्र ते ॥४॥
नृबाहुभ्यां चोदितो धारया सुतोऽनुष्वधं पवते सोम इन्द्र ते ।
आप्राः क्रतून्त्समजैरध्वरे मतीर्वेर्न द्रुषच्चम्वोरासदद्धरिः ॥५॥

72.

Hárim mṛijanty arushó ná yujyate sáṃ dhenúbhiḥ kaláṣe sómo ajyate | úd vácam īráyati hinváte matī purushṭutásya káti cit paripríyaḥ || 1 || säkáṃ vadanti bahávo manīshíṇa índrasya sómaṃ jaṭháre yád āduhúḥ | yádī mṛijánti súgabhastayo náraḥ sánīḷābhir daṣábhiḥ kấmyam mádhu || 2 || áramamāṇo áty eti gấ abhí sū́ryasya priyáṃ duhitús tiró rávam | ánv asmai jósham abharad vinaṃgṛisáḥ sáṃ dvayíbhiḥ svásṛibhiḥ ksheti jāmíbhiḥ || 3 || nṛídhūto ádrishuto barhíshi priyáḥ pátir gávām pradíva índur ṛitvíyaḥ | púraṃdhivān mánusho yajñasádhanaḥ ṣúcir dhiyấ pavate sóma indra te || 4 || nṛíbāhúbhyāṃ coditó dhárayā sutò 'nushvadhám pavate sóma indra te | ấprāḥ krátūn sám ajair adhvaré matír vér ná drushác camvòr ấsadad dháriḥ || 5 || 27 ||

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They, the priests, cleanse the elixir of the green tint. It is harnessed in a sacrifice like a swift horse. The shining elixir is mixed with cow's milk in the pitcher. While he utters a sound, the priests send forth the songs of praise. Thereupon, the householder receives charming boons and treasures in unknown measures. 1

Many wise men utter the songs of praise in one tune while they prepare the divine elixir and the resplendent self drinks this milk to his heart's content. (Prior to effusion), the fair-armed men cleanse the plant of the delightful exhilarating juice with their ten fingers. 2

Unresting, on his way, this divine elixir proceeds further and is mixed with cow's milk. When effused and filtered, the juice utters a cry, dear to dawn, the daughter of the sun. The praisers, meanwhile, sing the songs of praise to delight him. The plant is cleansed with the kindred fingers of both the hands. 3

Shaken and cleansed (by fingers of) men, and bruised and crushed between the stones, effuses out the divine elixir, the delighter, the lord of the cattle (or of sense organs), ancient, distilling, (in the vessels), born in due season, adorned in the sacred place of worship. It invokes intelligence and provides material for man's offerings and is pure. Such an elixir flows for you, O resplendent self, of his own accord. 4

Urged by the arms of men, poured forth in a stream; the spiritual stream of elixir flows for you, O resplendent self, for strength. You accomplish the sacred duties assigned, and overcome all hostile hurdles that come in the way. Loving elixir, green-tinted, rests upon the (ultra-psychic) pitchers like a bird perching on a tree. 5

॥२८॥ अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवयोऽपसो मनीषिणः ।
समी गावो मतयो यन्ति संयत ऋतस्य योना सदने पुनर्भुवः ॥६॥
नाभा पृथिव्या धरुणो महो दिवोऽपामूर्मौ सिन्धुष्वन्तरुक्षितः ।
इन्द्रस्य वज्रो वृषभो विभूवसुः सोमो हृदे पवते चारु मत्सरः ॥७॥
स तू पवस्व परि पार्थिवं रजः स्तोत्रे शिक्षन्नाधून्वते च सुक्रतो ।
मा नो निर्भाग्वसुनः सादनस्पृशो रयिं पिशङ्गं बहुलं वसीमहि ॥८॥
आ तू न इन्दो शतदात्वश्व्यं सहस्रदातु पशुमद्धिरण्यवत् ।
उप मास्व बृहती रेवतीरिषोऽधि स्तोत्रस्य पवमान नो गहि ॥९॥

aṅsúm duhanti stanáyantam ákshitam kavím kaváyo 'páso manīshíṇaḥ | sám ī gávo matáyo yanti saṃyáta ṛitásya yónā sádane punarbhúvaḥ || 6 || nábhā pṛithivyá dharúṇo mahó divó 'pám ūrmaú síndhushv antár ukshitáḥ | índrasya vájro vṛishabhó vibhúvasuḥ sómo hṛidé pavate cáru matsaráḥ || 7 || sá tú pavasva pári párthivam rája stotré ṣíkshann ādhūnvaté ca sukrato | má no nír bhāg vásunaḥ sādanaspṛíṣo rayím piṣáṅgam bahulám vasīmahi || 8 || á tú na indo ṣatádātv áṣvyam sahásradātu paṣumád dhíraṇyavat | úpa māsva bṛihatí revátīr íshó 'dhi stotrásya pavamāna no gahi || 9 || 28 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसः पवित्र ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२९॥ स्रक्वे द्रप्सस्य धमतः समस्वरन्नृतस्य योना समरन्त नाभयः ।
त्रीन्त्स मूर्ध्नो असुरश्चक्र आरभे सत्यस्य नावः सुकृतमपीपरन् ॥१॥

73.

Srákve drapsásya dhámataḥ sám asvarann ṛitásya yónā sám aranta nábhayaḥ | trín sá mūrdhnó ásuraṣ cakra ārábhe satyásya návaḥ sukṛítam apīparan || 1 ||

The poet seers, the experienced performers of holy ceremonial rites milk forth the sap of spirituality from the plants, loud-sounding and undecaying.
The cows, bearing calves anew, furnish milk all along, and the wise worshippers, gathering together, effuse out the elixir at the sacred spots of sacrifice. 6

The plant of this elixir of divine love, the supporter of the vast heaven, is placed upon the navel of the earth, and is moistened (and cleansed) amongst the rivers in the wave of the waters. It is like the bolt of justice in the hands of the resplendent self. The elixir is the showerer of benefits and the possessor of wealth. The auspicious elixir distils into the heart (of the resplendent self) and exhilarates. 7

O performer of good deeds, please flow quickly round the terrestrial region, giving riches to the worshipper, and to the shaker of the libation. Please do not deprive us of the wealth that enriches our dwellings. May we be invested with abundant wealth of diverse kinds. 8

O Lord of divine love, bring us without delay wealth of a hundred gifts and horses; award us a thousand blessings of cattle and gold; measure unto us abundant riches and food. Come, O purified one, to hear our songs of praise. 9

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With a characteristic sound, the streams of the rushing divine love flow to the receptacles placed at the centre of the sacrifice. This powerful elixir has overwhelmed the three worlds with its functions. The boats of ever-true divine love fulfill the aspirations of the accomplishers of noble deeds. 1

सम्यक्सम्यञ्चो महिषा अहेषत सिन्धोरूर्मावधि वेना अवीविपन् ।
मधोर्धाराभिर्जनयन्तो अर्कमित्प्रियामिन्द्रस्य तन्वमवीवृधन् ॥२॥
पवित्रवन्तः परि वाचमासते पितैषां प्रत्नो अभि रक्षति व्रतम् ।
महः समुद्रं वरुणस्तिरो दधे धीरा इच्छेकुर्धरुणेष्वारभम् ॥३॥
सहस्रधारेऽव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः ।
अस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवः ॥४॥
पितुर्मातुरध्या ये समस्वरन्नृचा शोचन्तः संदहन्तो अव्रतान् ।
इन्द्रद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमनो दिवस्परि ॥५॥

samyák samy-áñco mahishá aheshata síndhor ūrmáv ádhi vená avīvipan | mádhor dhárābhir janáyanto arkám ít priyám índrasya tanvàm avīvṛidhan || 2 || pavítravantaḥ pári vácam āsate pitaíshām pratnó abhí rakshati vratám | maháḥ samudrám váruṇas tiró dadhe dhírā íc chekur dharúṇeshv ārábham || 3 || sahásradhāré 'va té sám asvaran divó nāke mádhujihvā asaṣcátaḥ | ásya spáṣo ná ní mishanti bhúrṇayaḥ padé-pade pāṣínaḥ santi sétavaḥ || 4 || pitúr mātúr ádhy á yé samásvarann ṛicá ṣócantaḥ saṃdáhanto avratán | índradvishṭām ápa dhamanti māyáyā tvácam ásiknīm bhúmano divás pári || 5 || 29 ||

॥३०॥ प्रत्नान्मानादध्या ये समस्वरञ्छ्लोकयन्त्रासो रभसस्य मन्तवः ।
अपानक्षासो बधिरा अहासत ऋतस्य पन्थां न तरन्ति दुष्कृतः ॥६॥

pratnán mánād ádhy á yé samásvarañ chlókayantrāso rabhasásya mántavaḥ | ápānakshāso badhirá ahāsata ṛitásya pánthām ná taranti dushkṛítaḥ || 6 ||

The mighty assembled devotees send forth their invocations together; desirous of happiness, they cleanse the plant in the waves of the river (or mix water in the effused juice). Reciting praises, they nourish the splendrous body of the resplendent self with the streams of the exhilarating spiritual elixir. 2

With the potential of purification, (the elixir at the time of effusion) is invoked through the divine words. This elixir, their ancient father, protects their work; the venerable elixir overwhelms the vast firmament with exhilaration. The skilful sages are able to conduct the elixir of bliss to the all-sustaining waters. 3

The rays from the halo of the divine love are coming down to the earth through the firmament in thousand streams. Their abode is at the vault of heaven, from whence they, the sweet tongued, emanate. The emanations from the spiritual elixir are swift-moving, not static. At every place are found the junctions, that join everyone with intimate bonds. 4

The rays from the halo of divine love emanate from the fatherly heaven and come down to the motherly earth, illumined by the hymn of praise. These actinic emanations consume the impious ones, and drive away dark evils despised by the resplendent self, from earth and heaven by their wisdom. 5

The fast-moving bright rays worthy of all praise, emanating from the halo of divine love move in unison across the midspace. They avoid blind, as well as the deaf. The wicked (persons) hesitate to traverse the path of eternal truth. 6

सहस्रधारे वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः ।
रुद्रास एषामिषिरासो अद्रुहः स्पशः स्वञ्चः सुदृशो नृचक्षसः ॥७॥
ऋतस्य गोपा न दभाय सुक्रतुस्त्री ष पवित्रा हृद्य१न्तरा दधे ।
विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति कर्ते अव्रतान् ॥८॥
ऋतस्य तन्तुर्विततः पवित्र आ जिह्वाया अग्रे वरुणस्य मायया ।
धीराश्चित्तत्समिनक्षन्त आशतात्रा कर्तमव पदात्यप्रभुः ॥९॥

sahásradhāre vítate pavítra á vắcam punanti kaváyo manīshíṇaḥ | rudrắsa eshām ishirắso adrúha spáṣaḥ sváñcaḥ sudṛíṣo nṛicákshasaḥ || 7 || ṛitásya gopắ ná dábhāya sukrátus trí shá pavítrā hṛidy àntár ắ dadhe | vidvắn sá víṣvā bhúvanābhí paṣyaty ávắjushṭān vidhyati karté avratắn || 8 || ṛitásya tántur vítataḥ pavítra ắ jihvắyā ágre váruṇasya māyáyā | dhírāṣ cit tát saminakshanta **āṣatátrā kartám áva padāty áprabhuḥ** || 9 || 30 ||

(७४) चतुःसप्ततितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः । पवमानः सोमो देवता । (१–७, ९) प्रथमादिसप्तर्चां नवम्याश्च जगती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥३१॥ शिशुर्न जातोऽव चक्रदद्वने स्व१र्यद्वाज्यरुषः सिषासति ।
दिवो रेतसा सचते पयोवृधा तमीमहे सुमती शर्म सप्रथः ॥१॥

74.

Ṡíṣur ná jātó ’va cakradad váne svàr yád vājy àrusháḥ síshāsati | divó rétasā sacate payovṛídhā tám īmahe sumatí ṣárma saprắthaḥ || 1 ||

The intelligent sages extol the voice of the firmament in the purifying extended divine love with its thousand streams; the vital elements of the cosmos are their servants swift-moving, inviolable, reverend, splendrous, the beholders of mankind. 7

These waves of divine love are the protectors of the cosmic sacrifice and the doers of good deeds; they cannot be resisted; he places in his heart the three purifiers; he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer sacrifices and render no public good. 8

The thread of the cosmic sacrifice, spread over the ultra-psychic filter, extends as if, by its act up to the tip of venerable Lord's tongue; the prudent devotees attain it; but he who is incompetent and faithless shall sink into the pit of hell, even whilst he is in this world. 9

74

When it, the powerful and brilliant elixir, born in the cosmic waters wishes to enjoy heaven, it roars like a youngling. It comes from the sky to mix with the water that nourishes the cattle; we invoke this elixir by our praises for opulence and shelter. 1

दि॒वो यः स्क॒म्भो ध॒रुणः॒ स्वात॑त॒ आपू॑र्णो अं॒शुः प॒र्येति॑ वि॒श्वतः॑ ।
सेमे म॒ही रोद॑सी यक्षदा॒वृता॑ समीची॒ने दा॑धार॒ समिषः॑ क॒विः ॥२॥
महि॒ प्सरः॒ सुकृ॑तं सो॒म्यं मधू॒र्वी गव्यू॑ति॒रदि॑तेर्ऋ॒तं य॒ते ।
ईशे॒ यो वृ॒ष्टेरि॒त उ॒स्रियो॒ वृषा॒पां ने॒ता य इ॒तऊ॑तिर्ऋ॒ग्मियः॑ ॥३॥

divó yá skambhó dharúṇaḥ svătata āpūrṇo aṅṣúḥ paryéti viṣvátaḥ | sémé mahí ródasī yakshad āvṛítā samīcīné dādhāra sám íshaḥ kavíḥ || 2 || máhi psáraḥ súkṛitaṃ somyám mádhūrví gávyūtir áditer ṛitáṃ yaté | íṣe yó vṛishṭér itá usríyo vṛíshāpáṃ netá yá itáūtir ṛigmíyaḥ || 3 ||

आ॒त्मन्व॒न्नभो॑ दुह्यते घृ॒तं पय॑ ऋ॒तस्य॒ नाभि॑र॒मृतं॒ वि जा॑यते ।
स॒मी॒ची॒नाः सु॒दान॑वः प्रीणन्ति॒ तं नरो॑ हि॒तमव॑ मेहन्ति॒ पेर॑वः ॥४॥
अरा॑वीदं॒शुः सच॑मान ऊ॒र्मिणा॑ देवा॒व्यं१॒ मनु॑षे पिन्वति॒ त्वच॑म् ।
दधा॑ति॒ गर्भ॒मदि॑तेरु॒पस्थ॒ आ येन॑ तो॒कं च॒ तन॑यं च॒ धाम॑हे ॥५॥

ātmanván nábho duhyate ghṛitám páya ṛitásya nábhir amṛitaṃ ví jāyate | samīcīnáḥ sudánavaḥ prīṇanti táṃ náro hitám áva mehanti péravaḥ || 4 || árāvīd aṅṣúḥ sácamāna ūrmíṇā devāvyàm mánushe pinvati tvácam | dádhāti gárbham áditer upástha á yéna tokáṃ ca táṅayaṃ ca dhámahe || 5 || 31 ||

This elixir of divine love is the supporter of heaven, and the prop of the earth; it spreads widely and fills the vessels and flows in all directions. May it unite the two great worlds by its own strength; it upholds them combined; may it, the sage, bestow food upon its worshippers. 2

There is abundant and well prepared food, made of this divine elixir and sweetened for (the resplendent one) who is to be invoked at that time of worship. For him, the way to earth is broad. He is the Lord of the rain that falls here; he is the possessor of cattle, the showerer of water, and the leader. He helps us hence and thereby deserves our praises. 3

Water, the life sap, is milked from animated clouds of the firmament. Here is the centre of cosmic creation whence the nectar of immortality (the divine elixir) is generated. The most bounteous ones, ever united, love him. As our friend, as leader, as protector, he (the divine sap of bliss) showers down the accumulated (waters of happiness). 5

Combining with the radiant wave, the elixir of divine love roars loudly; it sprinkles its divine nectar for the benefit of the worshipper. It places the cosmic life germ upon the lap of the mother Infinity, whereby we acquire sons and grandsons. 5

॥३२॥ सहस्रधारेऽव ता असश्चतस्तृतीये सन्तु रजसि प्रजावतीः ।
चतस्रो नाभो निहिता अवो दिवो हविर्भरन्त्यमृतं घृतश्चुतः ॥६॥
श्वेतं रूपं कृणुते यत्सिषासति सोमो मीढ्वाँ असुरो वेद भूमनः ।
धिया शमी सचते सेमभि प्रवद्दिवस्कवन्धमव दर्षदुद्रिणम् ॥७॥
अध श्वेतं कलशं गोभिरक्तं कार्ष्मन्ना वाज्यक्रमीत्ससवान् ।
आ हिन्विरे मनसा देवयन्तः कक्षीवते शतहिमाय गोनाम् ॥८॥
अद्भिः सोम पपृचानस्य ते रसोऽव्यो वारं वि पवमान धावति ।
स मृज्यमानः कविभिर्मदिन्तम स्वदस्वेन्द्राय पवमान पीतये ॥९॥

sahásradhāré 'va tā asaṣcátas tṛitíye santu rájasi prajā́vatīḥ | cátasro nā́bho níhitā avó divó havír bharanty amṛ́tam ghṛitaṣcútaḥ || 6 || ṣvetám rūpám kṛiṇute yát síshāsati sómo mīḍhvā́n ásuro veda bhū́manaḥ | dhiyá ṣámī sacate sém abhí pravád divás kávandham áva darshad udríṇam || 7 || ádha ṣvetám kaláṣam góbhir aktám kā́rshmann ā́ vājy àkramīt sasavā́n | ā́ hinvire mánasā devayántaḥ kakshī́vate ṣatáhimāya gónām || 8 || adbhíḥ soma papṛicānásya te rásó 'vyo vā́ram ví pavamāna dhāvati | sá mṛijyámānaḥ kavíbhir madintama svádasvéndrāya pavamāna pītáye || 9 || 32 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥ अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते ।
आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥१॥

75.

Abhí priyā́ṇi pavate cánohito nā́māni yahvó ádhi yéshu várdhate | ā́ sū́ryasya bṛiható bṛihánn ádhi rátham víshvañcam aruhad vicakshaṇáḥ || 1 ||

May those elixirs, which are in the third world, the celestial, descend with procreating power. The four brilliances have been sent down from heaven. They bear divine water, and bring elixir and sacred oblation. 6

When divine elixir seeks to gain heaven, it assumes a white colour. Powerful as it is, it showers benefits, and knows how to bestow abundant wealth. By its wisdom it is associated with excellent rites. It bursts asunder the rain cloud from heaven. 7

The divine elixir successfully reaches the white-sprinkled cosmic pitcher like a horse reaching the goal. The devout priests stimulate it with their praise. It bestows cattle upon seers rich with sacred love and who have seen a hundred winters. 8

O purified elixir, when you are diluted with the divine water, your juice passes through the ultra-psychic woollen fleece and thus cleansed by the sages. O exhilarating purified elixir, be sweet-flavoured, so that the resplendent self may gladly accept you. 9

75

The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty sun's chariot which goes everywhere. 1

ऋतस्य॑ जि॒ह्वा प॑वते॒ मधु॑ प्रि॒यं व॒क्ता पति॒र्धि॒यो अ॒स्या अदा॑भ्यः ।
दधा॑ति पु॒त्रः पि॒त्रोर॑पी॒च्यं१॒॑ नाम॑ तृ॒तीय॒मधि॑ रोच॒ने दि॒वः ॥२॥
अव॑ द्युता॒नः क॒लशाँ॑ अचिक्रद॒न्नृभि॑र्येमा॒नः कोश॒ आ हि॑र॒ण्यये॑ ।
अ॒भीमृ॒तस्य॑ दो॒हना॑ अनूष॒ताधि॑ त्रिपृ॒ष्ठ उ॒षसो॒ वि रा॑जति ॥३॥
अद्रि॑भिः सु॒तो म॒तिभि॒श्चनो॑हितः प्ररो॒चय॒न्रोद॑सी मा॒तरा॒ शुचि॑ः ।
रोमा॒ण्यव्या॑ स॒मया॒ वि धा॑वति॒ मधो॒र्धारा॒ पिन्व॑माना दि॒वेदि॑वे ॥४॥
परि॑ सोम॒ प्र ध॑न्वा स्व॒स्तये॒ नृभि॑ः पुना॒नो अ॒भि वा॑सयाशिर॑म् ।
ये ते॒ मदा॑ आह॒नसो॒ विहा॑यस॒स्तेभि॒रिन्द्रं॑ चोदय॒ दात॑वे म॒घम् ॥५॥

ṛitásya jihvā́ pavate mádhu priyáṃ vaktā́ pátir dhiyó asyā́ ádābhyaḥ | dádhāti putráḥ pitrór apīcyàṃ nā́ma tṛitī́yam ádhi rocané diváḥ || 2 || áva dyutānáḥ kaláṣām̐ acikradan nṛíbhir yemanáḥ kóṣa ā́ hiraṇyáye | abhī́m ṛitásya dohánā anūshatā́dhi tripṛishṭhá usháso ví rājati || 3 || ádribhiḥ sutó matíbhiṣ cánohitaḥ prarocáyan ródasī mātárā ṣúciḥ | rómāṇy ávyā samáyā ví dhāvati mádhor dhā́rā pínvamānā divé-dive || 4 || pári soma prá dhanvā ṣvastáye nṛíbhiḥ punānó abhí vāsayāṣíram | yé te mádā āhanáso víhāyasas tébhir índraṃ codaya dā́tave maghám || 5 || 33 ||

(७६) षट्सप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१॥ ध॒र्ता दि॒वः प॑वते॒ कृत्व्यो॒ रसो॒ दक्षो॑ दे॒वाना॑मनु॒माद्यो॒ नृभि॑ः ।
हरि॑ः सृजा॒नो अत्यो॒ न सत्व॑भि॒र्वृथा॒ पाजां॑सि कृणुते न॒दीष्वा ॥१॥

76.

Dhartā́ diváḥ pavate kṛítvyo ráso dáksho devā́nām anumā́dyo nṛíbhiḥ | háriḥ sṛijānó átyo ná sátvabhir vṛíthā pā́jāṅsi kṛiṇute nadíshv ā́ || 1 ||

This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distils the delightful exhilarating (juice) within the lustrous region of the heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven. 2

Shining, it roars aloud, descending into the ultra-psychic vessels, and is pressed by the priests into the golden receptacle; the milkers of the worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns. 3

It comes out effused when pressed through stones, whilst the priests sing the praises. It is fit for food, and illuminates both heaven and earth, the parents. The extract flows between the ultra-psychic woollen filter, and then diluted with water. The stream of the exhilarating beverage thus gets purified day by day. 4

O divine elixir, may you flow forth for our good. Purified by the priests, may you invest yourself with devotional love. May the exhilarating loud-sounding mighty juices, as are yours, inspire the resplendent self and bestow affluence upon us. 5

76

(The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden—hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water). 1

शूरो न धत्त आयुधा गभस्त्योः स्वः सिषासन्रथिरो गविष्टिषु ।
इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः ॥२॥
इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश ।
प्र णः पिन्व विद्युदभ्रेव रोदसी धिया न वाजाँ उप मासि शश्वतः ॥३॥

sū́ro ná dhatta ā́yudhā gábhastyoḥ svàḥ síshāsan rathiró gávishṭishu | índrasya śúshmam īráyann apasyúbhir índur hinvānó ajyate manīshíbhiḥ || 2 || índrasya soma pávamāna ūrmíṇā tavishyámāṇo jaṭháreshv ā́ viṣa | prá ṇaḥ pinva vidyúd abhréva ródasī dhiyā́ ná vā́jāñ́ úpa māsi ṣáṣvataḥ || 3 ||

विश्वस्य राजा पवते स्वर्दृश ऋतस्य धीतिमृषिषाळवीवशत् ।
यः सूर्यस्यासिरेण मृज्यते पिता मतीनामसमष्टकाव्यः ॥४॥
वृषेव यूथा परि कोशमर्षस्यपामुपस्थे वृषभः कनिक्रदत् ।
स इन्द्राय पवसे मत्सरिन्तमो यथा जेषाम समिथे त्वोतयः ॥५॥

víṣvasya rā́jā pavate svardṛ́ṣa ṛitásya dhītím ṛishishā́ḷ avīvaṣat | yáḥ sū́ryasyā́sireṇa mṛijyáte pitā́ matīnā́m ásamashṭakāvyaḥ || 4 || vṛ́sheva yūthā́ pári kóṣam arshasy apā́m upásthe vṛishabháḥ kánikradat | sá índrāya pavase matsaríntamo yáthā jéshāma samithé tvótayaḥ || 5 || 1 ||

Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curds. 2

O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances. 3

Onwards flows (the divine bliss), the sovereign of all the creatures that see the light. He is known as the lord of seers and saints, who sing the praises at the sacrifice where the elixir is effused. He is cleansed by the ray of the sun; he is the burthen of the hymns of praise and his wisdom is beyond our reach. 4

Like a bull in the midst of the herd, you rush to the ultra-psychic receptacle, with a crying sound as you fall upon the water's lap. You effuse and flow for the enjoyment of the resplendent self. May we, under your care and protection, O blissful Lord, be victorious in battle against evils. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२॥ एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टरः ।
अभीमृतस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसेव धेनवः ॥१॥
स पूर्व्यः पवते यं दिवस्परि श्येनो मथायदिषितस्तिरो रजः ।
स मध्व आ युवते वेविजान इत्कृशानोरस्तुर्मनसाह बिभ्युषा ॥२॥

77.

Eshá prá kóṣe mádhumāñ acikradad índrasya vájro vápusho vápushṭaraḥ | abhím ṛitásya sudúghā ghritaṣcúto vāṣrá arshanti páyaseva dhenávaḥ || 1 || sá pūrvyáḥ pavate yáṃ divás pári ṣyenó mathāyád ishitás tiró rájaḥ | sá mádhva á yuvate vévijāna ít kṛiṣánor ástur mánasáha bibhyúshā || 2 ||

ते नः पूर्वास उपरास इन्दवो महे वाजाय धन्वन्तु गोमते ।
ईक्षेण्यासो अह्योऽ न चारवो ब्रह्मब्रह्म ये जुजुषुर्हविर्हविः ॥३॥
अयं नो विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।
इनस्य यः सदने गर्भमादधे गवामुरुब्जमभ्यर्षति व्रजम् ॥४॥
चक्रिर्दिवः पवते कृत्व्यो रसो महाँ अदब्धो वरुणो हुरुग्यते ।
असावि मित्रो वृजनेषु यज्ञियोऽत्यो न यूथे वृषयुः कनिक्रदत् ॥५॥

té naḥ pū́rvāsa úparāsa índavo mahé vā́jāya dhanvantu gómate | ikshenyāso ahyò ná cā́ravo bráhma-brahma yé jujushúr havír-haviḥ || 3 || ayáṃ no vidvā́n vanavad vanushyatá índuḥ satrā́cā mánasā purushṭutáḥ | inásya yáḥ sádane gárbham ādadhé gávām urubjám abhy árshati vrajám || 4 || cákrir diváḥ pavate kṛítvyo ráso mahā́ñ ádabdho váruṇo hurúg yaté | ásāvi mitró vṛijáneshu yajñíyó 'tyo ná yūthé vṛishayúḥ kánikradat || 5 || 2 ||

77

The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more beauteous than the beautiful. The streams of this veracious elixir mix up with water and a good quantity of milk and in the process, make a sound like lowing of kine laden with milk. 1

That ancient elixir effuses out which the hawk, commissioned for the purpose, brings down from heaven passing through the third world, though fully possessed of fear of the bow-armed protector, guarding this stock of bliss with caution. He flies downward, holding fast the blissful elixir, sweet and flavoured, (for the benefit of the resplendent self). 2

May those, first and foremost, fresh streams of divine elixirs flow on their way to give us abundant food and milk. They are pleasing to look upon like beautiful well-adorned women and whom not only our every prayer, even every oblation pleases. 3

May this drop of divine elixir, much lauded with full knowledge, slay them with united mind who desire to slay us. It (the elixir) dwells in the interior of our heart and deposits a germ in the cosmic herds and hastens to fertilize our milk-giving stall of kine. 4

The active, potent juice of heaven is flowing on; the mighty, unassailable and virtuous divine flows from heaven for the sake of him, who in search wanders hither and thither. It is a friend of every one. The adorable divine elixir is effused in affliction, uttering a sound like an ardent horse amidst a herd (of mares). 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥

प्र राजा वाचं जनयन्नसिष्यददपो वसानो अभि गा इयक्षति ।
गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति निष्कृतम् ॥१॥
इन्द्राय सोम परि षिच्यसे नृभिर्नृचक्षा ऊर्मिः कविरज्यसे वने ।
पूर्वीर्हि ते स्रुतयः सन्ति यातवे सहस्रमश्वा हरयश्चमूषदः ॥२॥
समुद्रिया अप्सरसो मनीषिणमासीना अन्तरभि सोममक्षरन् ।
ता ईं हिन्वन्ति हर्म्यस्य सक्षणिं याचन्ते सुम्नं पवमानमक्षितम् ॥३॥

78.

Prá rā́jā vā́cam̱ janáyann asishyadad apó vásāno abhí gā́ iyakshati | gribhṇā́ti riprám ávir asya tā́nvā ṣuddhó devā́nām úpa yāti nishkritám || 1 || índrāya soma pári shicyase nṛíbhir nṛicákshā ūrmíḥ kavír ajyase váne | pūrvír hí te srutáyaḥ sánti yā́tave sahásram áṣvā hárayaṣ camūshádaḥ || 2 || samudríyā apsaráso manīshíṇam ā́sīnā antár abhí sómam aksharan | tā́ īm̱ hinvanti harmyásya saksháṇim̱ yácante sumnám pávamānam ákshitam || 3 ||

गोजिन्नः सोमो रथजिद्धिरण्यजित्स्वर्जिदब्जित्पवते सहस्रजित् ।
यं देवासश्चक्रिरे पीतये मदं स्वादिष्ठं द्रप्समरुणं मयोभुवम् ॥४॥
एतानि सोम पवमानो अस्मयुः सत्यानि कृण्वन्द्रविणान्यर्षसि ।
जहि शत्रुमन्तिके दूरके च य उर्वीं गव्यूतिमभयं च नस्कृधि ॥५॥

gojin naḥ sómo rathajíd dhiraṇyajít svarjid abjít pavate sahasrajít | yám̱ devā́saṣ cakriré pītáye mádam̱ svā́dishṭham̱ drapsám aruṇám mayobhúvam || 4 || etā́ni soma pávamāno asmayúḥ satyā́ni kriṇván drávinā́ny arshasi | jahí ṣátrum antiké dūraké ca yá urvím̱ gávyūtim ábhayam̱ ca nas kridhi || 5 || 3 ||

78

This royal divine elixir, raising its voice, flows forth on its way; it clothes itself with water and advances forward whilst the hymns of praises are sung. It then passes to the ultra-psychic woollen filter where its impure residue is retained (and the purified filtrate passes through). Henceforth purified, it passes on to the dwellings of the divine sense-organs. 1

O elixir of devotion, you are expressed by the priests for the resplendent self. You are the observer of men, stimulated, intelligent, and your stems are immersed in water (before effusion). Many are the paths for you to follow and infinite are the spreading green-tinted streams pouring down to the ultra-psychic receptacles. 2

The damsels of the firmament, seated in the midst, flow towards the sagacious elixir; they cherish the one who is the sprinkler of the hall of sacrifice; may, the worshippers, invoke the flowing undecaying elixir, and ask for a boon. 3

The elixir of divine love flows for us. It is the conqueror of cattle, of chariots, of gold, of heaven, of water, of thosand-fold wealth, whom the divinities, the sense organs, greet and accept as their drink for their exhilaration, since it is exceedingly sweet and flavoured. While it drops, it is purple in colour and is the source of happiness. 4

May you bestow all true riches to us. Loving as you are, may you flow on and on, O purified divine elixir of bliss. Destroy our enemy whether he be far or near; grant us a free road and freedom from danger. 5

(७९) एकोनाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भार्गवः कविर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥ अचोदसो नो धन्वन्त्विन्दवः प्र सुवानासो बृहद्दिवेषु हरयः ।
वि च नशन्न इषो अरातयोऽर्यो नशन्त सनिषन्त नो धियः ॥१॥
प्र णो धन्वन्त्विन्दवो मदच्युतो धना वा येभिरर्वतो जुनीमसि ।
तिरो मर्तस्य कस्य चित्परिह्वृतिं वयं धनानि विश्वधा भरेमहि ॥२॥
उत स्वस्या अरात्या अरिर्हि ष उतान्यस्या अरात्या वृको हि षः ।
धन्वन्न तृष्णा समरीत ताँ अभि सोम जहि पवमान दुराध्यः ॥३॥

79.

Accdáso no dhanvantv índavaḥ prá suvānáso briháddiveshu hárayaḥ | ví ca nás̱an na ishó árātayo 'ryó nas̱anta sánishanta no dhíyaḥ || 1 || prá ṇo dhanvantv índavo madacyúto dhánā vā yébhir árvato junīmási | tiró mártasya kásya cit párihvṛitiṃ vayáṃ dhánāni vis̱vádhā bharemahi || 2 || utá svásyā árātyā arír hí shá utányásyā árātyā vṛíko hí sháḥ | dhánvan ná tṛíshṇā sám arīta tā́ñ abhí sóma jahí pavamāna durādhyàḥ || 3 ||

दिवि ते नाभा परमो य आददे पृथिव्यास्ते रुरुहुः सानवि क्षिपः ।
अद्रयस्त्वा बप्सति गोरधि त्वच्यप्सु त्वा हस्तैर्दुदुहुर्मनीषिणः ॥४॥
एवा त इन्दो सुभ्वं सुपेशसं रसं तुञ्जन्ति प्रथमा अभिश्रियः ।
निदंनिदं पवमान नि तारिष आविस्ते शुष्मो भवतु प्रियो मदः ॥५॥

diví te nā́bhā paramó yá ādadé pṛithivyā́s te ruruhuḥ sánavi kshípaḥ | ádrayas tvā bapsati gór ádhi tvacy àpsú tvā hástair duduhur manīshíṇaḥ || 4 || evā́ ta indo subhvàṃ supés̱asaṃ rásaṃ tuñjanti prathamā́ abhis̱ríyaḥ | nídaṃ-nidam pavamāna ní tārisha āvís te s̱úshmo bhavatu priyó mádaḥ || 5 || 4 ||

79

May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the with-holders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our noble acts. 1

May these honey-dropping elixirs flow to us. May they bring us riches; with their aid, may we encounter the powerful enemy. May we, overcoming everyone who is not friendly to us, deprive the opponent of his precious wealth for our enjoyment. 2

For verily the elixir is the foe of its own enemy and the destroyer of the enemy of another. As thirst overcomes one in a desert, so purified irresistible elixir slays both of them. 3

The best blissful juice, which persons of enlightenment invoke dwells in the navel of heaven. Its stems and offshoots grow upon the summit of the earth; the stones crush you upon the cowhide (or a hard surface of earth); the wise sages milk you with their hands under water. 4

O drops of resplendence, you are effused and pressed out by the leading priest. You when mingled are attractive in form and fully matured. O purified elixir of enlightenment, may you destroy all our reviling thoughts. May your powerful, blissful and rejuvenating (sap) be made available to us. 5

(८०) अशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

सोमस्य धारा पवते नृचक्षस ऋतेन देवान्हवते दिवस्परि ।
बृहस्पते रवथेना वि दिद्युते समुद्रासो न सवनानि विव्यचुः ॥१॥
यं त्वा वाजिन्नघ्न्या अभ्यनूषतायोहतं योनिमा रोहसि द्युमान् ।
मघोनामायुः प्रतिरन्महि श्रव इन्द्राय सोम पवसे वृषा मदः ॥२॥

80.

Sómasya dhárā pavate nṛicákshasa ṛiténa devấn havate divás pári | bṛihaspáte ravátbenā ví didyute samudrấso ná sávanāni vivyacuḥ || 1 || yáṃ tvā vājinn aghnyấ abhy ánūshatáyohatam yónim ấ rohasi dyumấn | maghónām ấyuḥ pratirán máhi ṣráva índrāya soma pavase vṛíshā mádaḥ || 2 ||

ऐन्द्रस्य कुक्षा पवते मदिन्तम ऊर्जं वसानः श्रवसे सुमङ्गलः ।
प्रत्यङ्स विश्वा भुवनाभि पप्रथे क्रीळन्हरिरत्यः स्यन्दते वृषा ॥३॥
तं त्वा देवेभ्यो मधुमत्तमं नरः सहस्रधारं दुहते दश क्षिपः ।
नृभिः सोम प्रच्युतो ग्रावभिः सुतो विश्वान्देवाँ आ पवस्वा सहस्रजित् ॥४॥
तं त्वा हस्तिनो मधुमन्तमद्रिभिर्दुहन्त्यप्सु वृषभं दश क्षिपः ।
इन्द्रं सोम मादयन्दैव्यं जनं सिन्धोरिवोर्मिः पवमानो अर्षसि ॥५॥

éndrasya kukshấ pavate madíntama ū́rjaṃ vásānaḥ ṣrávase sumaṅgálaḥ | pratyáñ sá víṣvā bhúvanābhí paprathe krīḷan hárir átyaḥ syandate vṛíshā || 3 || táṃ tvā devébhyo mádhumattamaṃ nárah sahásradhāraṃ duhate dáṣa kshípaḥ | nṛíbhiḥ soma prácyuto grávabhiḥ sutó víṣvān devā́ñ ấ pavasvā sahasrajit || 4 || táṃ tvā hastíno mádhumantam ádribhir duhánty apsú vṛishabháṃ dáṣa kshípaḥ | índraṃ soma mādáyan daívyaṃ jánaṃ síndhor ivormíḥ pávamāno arshasi || 5 || 5 ||

80

The stream of this blissful elixir, the dream of man, flows forth. By the eternal truth, it invites the divinities from the region of enlightenment to the place of sacrifice. While it flows out with brilliance, the learned leading worshipper sings the hymns of praise in high pitch. The elixir flows in streams to the reservoirs like the rivers covering the land. 1

O divine elixir, the creative power, you are praised by the inviolable divine speech; you sustain the entire creation· your abode (in the innermost cavity) has been fashioned by golden hands; like the sun in the sky, you shine forth above all. You provide us health, wealth, food, long life and divine exhilaration. You flow forth for the sake of the resplendent self, and are the showerer of all benefits. 2

You, as elixir of life, the creative inspiration and power, flow for the satisfaction of the resplendent self and for his ample nourishment. You are clothed with vigour; you extend fortunes to all the beings. You are pleasingly green-tinted,sporting, swift-moving and showerer of benefits as you flow forth. 3

The ten fingers of the priest milk you forth for gods, the sense-organs; most sweet-flavoured, flowing in a thousand streams, poured out by the devotees, squeezed through stones, you, O divine elixir, the winner of thousand-fold wealth, flow to all the psychic powers. 4

You are skilfully milked by ten fingers; the stems of your plant are crushed between stones; the sap is mingled with water. You are sweet and flavoured, a showerer of benefits. You exhilarate the resplendent self, and all the celestial organs of the body. When squeezed and filtered, you rush forth like a wave of water. 5

(८१) एकाशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्ऋषिः । पवमानः सोमो देवता । (१–४) प्रथमादिचतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥६॥ प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यन्ति जठरं सुपेशसः ।
दध्ना यदीमुन्नीता यशसा गवां दानाय शूरमुदमन्दिषुः सुताः ॥१॥
अच्छा हि सोमः कलशाँ असिष्यददत्यो न वोळ्हा रघुवर्तनिर्वृषा ।
अथा देवानामुभयस्य जन्मनो विद्वाँ अश्नोत्यमुत इतश्च यत् ॥२॥
आ नः सोम पवमानः किरा वस्विन्दो भव मघवा राधसो महः ।
शिक्षा वयोधो वसवे सु चेतुना मा नो गयमारे अस्मत्परा सिचः ॥३॥

81.

Prá sómasya pávamānasyormáya índrasya yanti jaṭháram supéṣasaḥ | dadhná yád īm únnītā yaṣásā gávām dānáya ṣū́ram udámandishuḥ sutā́ḥ || 1 || áchā hí sómaḥ kaláṣāñ ásishyadad átyo ná vólhā raghúvartanir vṛ́ishā | áthā devā́nām ubháyasya jánmano vidvā́ñ aṣnoty amúta itáṣ ca yát || 2 || ā́ naḥ soma pávamānaḥ kirā vásv índo bháva maghávā rā́dhaso maháḥ | ṣíkshā vayodho vā́save sú cetúnā mā́ no gáyam āré asmát párā sicaḥ || 3 ||

आ नः पूषा पवमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषसः ।
बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥४॥
उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो अदितिर्विधाता ।
भगो नृशंस उर्व१न्तरिक्षं विश्वे देवाः पवमानं जुषन्त ॥५॥

ā́ naḥ pūshā́ pávamānaḥ surātáyo mitró gachantu váruṇaḥ sajóshasaḥ | bṛ́ihaspátir marúto vāyúr aṣvínā tváshṭā savitā́ suyámā sárasvatī || 4 || ubhé dyā́vāpṛithiví viṣvaminvé aryamā́ devó áditir vidhātā́ | bhágo nṛ́iṣáṅsa urv àntárikshaṃ víṣve devā́ḥ pávamānam jushanta || 5 || 6 ||

81

The graceful waves of the purified spiritual bliss flow in the ultra-psychic region of the complex of the resplendent self. The elixir has been effused, filtered and mixed with milk and curds of kine,—all to exhilarate the hero, the bestower (of gifts to the devotees). 1

The bliss divine, the showerer, flows towards the pitchers of inner consciousness, like a draught horse, moving with sure and steady paces. It knows both, the ambrosia brought from the other world, the exterior, and also the one existing in this world, the interior (observations from the external and experiences from within). 2

The elixir of life, when effused and purified, enriches us with all sorts of wealth. The divine love is the possessor of affluence; may it also provide us with ample richness of divine experience. O dispenser of sustenance, may you bless this embodied soul with prosperity, along with discriminating faculty. Scatter not riches and blessings distant from us. 3

May the effused life-sustenance come to us. May also come venerability and friendliness, bountiful and of one accord come to us. May also come to us men of valour, the twins divine, the sense of superb activity, the divine knowledge, creativity and impulsion, technical skill, and tractable divine speech. 4

The elixir of life is honoured and loved by all bounties of Nature—be they existing in the pervading pair of earth and heaven. It is valued by people, just and kind, by those blessed by mother Infinity, by the possessors of the faculty of sustenance, and of effulgence, and by bounties in spacious firmament. 5

(८२) द्व्यशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्ऋषिः । पवमानः सोमो देवता । (१–४) प्रथमादि-चतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥७॥ असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।
पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदम् ॥१॥
कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि ।
अपसेधन्दुरिता सोम मृळय घृतं वसानः परि यासि निर्णिजम् ॥२॥
पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे ।
स्वसार आपो अभि गा उतासरन्त्सं ग्रावभिर्नसते वीते अध्वरे ॥३॥

82.

Ásāvi sómo arushó vṛíshā hárī rájeva dasmó abhí gā́ acikradat | punānó vā́ram páry ety avyáyaṃ syenó ná yónim ghṛitávantam āsádam || 1 || kavír vedhasyā́ páry eshi máhinam átyo ná mṛishṭó abhí vā́jam arshasi | apasédhan duritā́ soma mṛiḷaya ghṛitám vásānaḥ pári yāsi nirṇíjam || 2 || parjányaḥ pitā́ mahisháṣya parṇíno nā́bhā pṛithivyā́ giríshu kshā́yaṃ dadhe | svásāra ā́po abhí gā́ utā́saran sám grā́vabhir nasate vīté adhvaré || 3 ||

जायेव पत्यावधि शेव मंहसे पज्राया गर्भ शृणुहि ब्रवीमि ते ।
अन्तर्वाणीषु प्र चरा सु जीवसेऽनिन्द्यो वृजने सोम जागृहि ॥४॥
यथा पूर्वेभ्यः शतसा अमृध्रः सहस्रसाः पर्यया वाजमिन्दो ।
एवा पवस्व सुविताय नव्यसे तव व्रतमन्वापः सचन्ते ॥५॥

jāyéva pátyāv ádhi ṣéva maṅhase pájrāyā garbha ṣriṇuhí brávīmi te | antár vā́ṇīshu prá carā sú jīváse 'nindyó vṛijáne soma jāgṛihi || 4 || yáthā pū́rvebhyaḥ ṣatasā́ ámṛidhraḥ sahasrasā́ḥ paryáyā vā́jam indo | evā́ pavasva suvitā́ya návyase táva vratám ánv ā́paḥ sacante || 5 || ७ ||

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The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification. Just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat. 1

You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, O elixir, pass through the filtering device. 2

The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant). 3

You give delight to your devotee as wife to her husband. O child of cloud, listen to all that I address to you. Pleased with our adorations, may you favour us with full life. O irreproachable divine elixir, please be vigilant against our foes and miseries. 4

Just as you, the divine bliss, have been providing invulnerable strength and wisdom to our ancient sages hundred-fold and thousand-fold, favour us also with the same, and provide us with the latest prosperity. These sacred waters would bring success to all your pledges and functions. 5

(८३) त्र्यशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः पवित्र ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥८॥ पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तस्तत्समाशत ॥१॥
तपोष्पवित्रं विततं दिवस्पदे शोचन्तो अस्य तन्तवो व्यस्थिरन् ।
अवन्त्यस्य पवीतारमाशवो दिवस्पृष्ठमधि तिष्ठन्ति चेतसा ॥२॥

83

Pavítram te vítatam brahmaṇas pate prabhúr gấtrāṇi páry eshi viṣvátaḥ | átaptatanūr ná tád āmó aṣnute ṣritása íd váhantas tát sám āṣata || 1 || táposh pavítram vítatam divás padé ṣócanto asya tántavo vy àsthiran | ávantv asya pavītáram āṣávo divás prishṭhám ádhi tishṭhanti cétasā || 2 ||

अरूरुचदुषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥
गन्धर्व इत्था पदमस्य रक्षति पाति देवानां जनिमान्यद्भुतः ।
गृभ्णाति रिपुं निधया निधापतिः सुकृत्तमा मधुनो भक्षमाशत ॥४॥
हविर्हविष्मो महि सद्म दैव्यं नभो वसानः परि यास्यध्वरम् ।
राजा पवित्ररथो वाजमारुहः सहस्रभृष्टिर्जयसि श्रवो बृहत् ॥५॥

árūrucad ushásaḥ príṣnir agriyá ukshá bibharti bhúvanāni vājayúḥ | māyāvíno mamire asya māyáyā nricákshasaḥ pitáro gárbham á dadhuḥ || 3 || gandharvá itthá padám asya rakshati páti devánām jánimāny ádbhutaḥ | gribhṇáti ripúm nidháyā nidhápatiḥ sukríttamā mádhuno bhakshám āṣata || 4 || havír havishmo máhi sádma daívyam nábho vásānaḥ pári yāsy adhvarám | rájā pavítraratho vájam áruhaḥ sahásrabhrishṭir jayasi ṣrávo brihát || 5 || 8 ||

83

O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you. 1

Your filter of the elixir that blazes all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of this filter are separated. The brilliant swift-flowing juices protect the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations. 2

The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super—intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world. 3

The sun verily preserves this station. The elixir of life preserves the races of sentient beings. The lord of nooses seizes our enemy with snare. They who are virtuous in actions have a right to enjoy the sweet-juiced elixir of life. 4

O elixir, you are mixed with water, i.e. you are clad in water, and thence you take the sacrifice to the celestial abode. As a king, you ascend to the battle, mounted on the chariot of your ultra—psychic filter and armed with a thousand weapons, you win abundant food for us. 5

(८४) चतुरशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वाच्यः प्रजापतिर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१॥ पव॑स्व देव॒माद॑नो॒ विच॑र्षणिर॒प्सा इन्द्रा॑य॒ वरु॑णाय वा॒यवे॑ ।
कृ॒धी नो॑ अ॒द्य वरि॑वः स्वस्ति॒मदु॑रुक्षि॒तौ गृ॑णीहि॒ दैव्यं॒ जन॑म् ॥१॥
आ यस्त॒स्थौ भुव॑ना॒न्यम॑र्त्यो॒ विश्वा॑नि॒ सोम॒: परि॒ तान्य॑र्षति ।
कृ॒ण्वन्त्सं॒चृतं॒ वि॒चृत॑म॒भिष्ट॑य॒ इन्दु॑: सिषक्त्यु॒षसं॒ न सूर्य॑: ॥२॥

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Pávasva devamádano vícarshaṇir apsá índrāya váruṇāya vāyáve | kṛidhí no adyá várivaḥ svastimád urukshitaú gṛiṇīhi daívyaṃ jánam || 1 || á yás tasthaú bhúvanāny ámartyo víṣvāni sómaḥ pári tány arshati | kṛiṇván saṃcṛítaṃ vicṛ́tam abhíshṭaya índuḥ sishakty ushásaṃ ná sū́ryaḥ || 2 ||

आ यो गोभि॑: सृ॒ज्यत॒ ओष॑धी॒ष्वा दे॒वानां॑ सु॒म्न इ॒षय॒न्नुपा॑वसुः ।
आ वि॒द्युता॑ पवते॒ धार॑या सु॒त इन्द्रं॒ सोमो॑ मा॒दय॒न्दैव्यं॒ जन॑म् ॥३॥
ए॒ष स्य सोम॑: पवते सहस्र॒जिद्धि॑न्वा॒नो वाच॑मिषि॒रामु॑ष॒र्बुध॑म् ।
इन्दु॑: समु॒द्रमुदि॑यर्ति वा॒युभि॒रेन्द्र॑स्य॒ हार्दि॑ क॒लशे॑षु सीदति ॥४॥
अ॒भि त्यं गाव॒: पय॑सा पयो॒वृधं॒ सोमं॑ श्रीणन्ति म॒तिभि॑: स्व॒र्विद॑म् ।
ध॒नं॒ज॒यः प॑वते॒ कृत्व्यो॒ रसो॒ विप्र॑: क॒विः काव्ये॑ना॒ स्व॑र्चनाः ॥५॥

á yó góbhiḥ sṛijyáta óshadhīshv á devánāṃ sumná isháyann úpāvasuḥ | á vidyútā pavate dhárayā sutá índraṃ sómo mādáyan daívyaṃ jánam || 3 || eshá syá sómaḥ pavate sahasrajíd dhinvānó vácam ishirám usharbúdham | índuḥ samudrám úd iyarti vāyúbhir éndrasya hárdi kaláṣeshu sīdati || 4 || abhí tyáṃ gávaḥ páyasā payovṛ́dhaṃ sómaṃ ṣrīṇanti matíbhiḥ svarvídam | dhanaṃjayáḥ pavate kṛ́tvyo ráso vípraḥ kavíḥ kávyenā svàrcanāḥ || 5 || ७ ||

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May you flow forth, the exhilarator of the cosmic bounties, the far-sighted, the giver of life-force to the sun, the ocean and the wind. Grant us this day wealth and health; call the celestial people on the auspicious ground of the sacrifice. 1

The immortal elixir of bliss, which is stationed upon the regions, goes about them all; the divine love brings us closer to divine virtues and takes us away from vices. It comes to the sacrifice for the fulfilment of our desires, like the sun following the dawn. 2

The elixir of life force which is created by the sun's rays, (or when mixed with cow's milk) is placed in the herbs for the gratification of the divine powers. It snatches away the property of the foes (to be given to virtuous people). Poured forth in a stream, it flows with the lightning's flash and gladdens the Lord of the sun and the people of heaven. 3

This is the elixir of divine love, the conqueror of thousands; awakened at dawn, it flows stimulating the priests to chant the divine praises. The elixir sends forth its ocean of divine love with the aid of the breathing winds; for the satisfaction of the resplendent self, it is received in the receptacles of hearts. 4

The milk of the cows, i.e. the wisdom of the sages, augments the exhilarating elixir. Mixed with that milk and invoked by praises, it awards us everything. The elixir of the life-force, the winner of wealth, flows forth, purified with wisdom, sacred acts and mature experience. 5

(८५) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य भार्गवो वेन ऋषिः । पवमानः सोमो देवता । (१-१०) प्रथमादिदशर्चां जगती, (११-१२) एकादशीद्वादश्योश्च त्रिष्टुप् छन्दसी ॥

॥१०॥

इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥१॥
अस्मान्त्समर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो मदः ।
जहि शत्रूँरभ्या भन्दनायतः पिबेन्द्र सोममव नो मृधो जहि ॥२॥

85.

Indrāya soma súshutaḥ pári sravápāmīvā bhavatu rákshasā sahá | mā́ te rásasya matsata dvayāvíno drávinasvanta ihá santv índavaḥ || 1 || asmā́n samaryé pavamāna codaya dáksho devā́nām ási hí priyó mádaḥ | jahí śátrūnr abhy ā́ bhandanāyatáḥ píbendra sómam áva no mṛídho jahi || 2 ||

अदब्ध इन्दो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासिरुत्तमः ।
अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निंसते ॥३॥
सहस्रणीथः शतधारो अद्भुत इन्द्रायेन्दुः पवते काम्यं मधु ।
जयन्क्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु सोम मीढ्वः ॥४॥
कनिक्रदत्कलशे गोभिरज्यसे व्य१व्ययं समया वारमर्षसि ।
मर्मृज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे समक्षरः ॥५॥

ádabdha indo pavase madíntama ātméndrasya bhavasi dhāsír uttamáḥ | abhí svaranti bahávo manīshíṇo rā́jānam asyá bhúvanasya niṅsate || 3 || sahásraṇīthaḥ śatádhāro ádbhuta índrāyénduḥ pavate kā́myam mádhu | jáyan kshétram abhy àrshā jáyann apá urúṃ no gātúṃ kṛiṇu soma mīḍhvaḥ || 4 || kánikradat kaláśe góbhir ajyase vy àvyáyaṃ samáyā vā́ram arshasi | marmṛijyámāno átyo ná sānasír índrasya soma jaṭháre sám aksharaḥ || 5 ||

85

Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice). 1

O purified elixir, urge us to victory in battles for you are powerful, dear to the divine powers and the exhilarator. Slay our foes; come to those who chant your praises. O radiant soul, drink the elixir of life-force and destroy the adversaries. 2

May you continue to flow, O elixir of divine love, the inviolable, the most exhilarating, the ruler of the world; you yourself are the best support of the resplendent self; all the sages verily approach and glorify you. 3

The marvellous divine elixir, brought to us in thousands of ways, flowing in a hundred streams, pours forth for the resplendent self, it being his most beloved beverage. May you approach, O elixir, the filter, winning land for us, winning water, and making our path broad and easy. 4

Roaring with thrill you are blended in the pitcher with milk and curds; you pass through the ultra-psychic fleecy filter in the midst. Being cleansed and decked like a prize-winning horse, you flow down, O elixir, (after filtration) in the belly of the resplendent self. 5

स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने ।
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदाभ्यः ॥६॥

svādúḥ pavasva divyā́ya jánmane svādúr índrāya suhávītunāmne | svādúr mitrā́ya váruṇāya vāyáve bṛíhaspátaye mádhumāñ ádābhyaḥ || 6 || 10 ||

॥११॥ अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाच ईरते ।
पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिरास इन्दवः ॥७॥
पवमानो अभ्यर्षा सुवीर्यमुर्वीं गव्यूतिं महि शर्म सप्रथः ।
माकिर्नो अस्य परिषूतिरीशतेन्दो जयेम त्वया धनंधनम् ॥८॥
अधि द्यामस्थाद्वृषभो विचक्षणोऽरूरुचद्वि दिवो रोचना कविः ।
राजा पवित्रमत्येति रोरुवद्दिवः पीयूषं दुहते नृचक्षसः ॥९॥
दिवो नाके मधुजिह्वा असश्चतो वेना दुहन्त्युक्षणं गिरिष्ठाम् ।
अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धोरूर्मा मधुमन्तं पवित्र आ ॥१०॥
नाके सुपर्णमुपपप्तिवांसं गिरो वेनानामकृपन्त पूर्वीः ।
शिशुं रिहन्ति मतयः पनिप्नतं हिरण्ययं शकुनं क्षामणि स्थाम् ॥११॥

átyam mṛijanti kaláṣe dáṣa kshípaḥ prá víprāṇām matáyo vā́ca īrate | pávamānā abhy àrshanti sushṭutím éndram viṣanti madirā́sa índavaḥ || 7 || pávamāno abhy àrshā suvī́ryam urvī́m gávyūtim máhi ṣárma sapráthaḥ | mā́kir no asyá párishūtir īṣaténdo jáyema tváyā dhánam-dhanam || 8 || ádhi dyā́m asthād vṛishabhó vicakshaṇó 'rūrucad ví divó rocanā́ kavíḥ | rā́jā pavítram áty eti róruvad diváḥ pīyū́sham duhate nṛicákshasaḥ || 9 || divó nā́ke mádhujihvā asaṣcáto venā́ duhanty ukshā́ṇam girishṭhā́m | apsú drapsám vāvṛidhānám samudrá ā́ síndhor ūrmā́ mádhumantam pavítra ā́ || 10 || nā́ke suparṇám upapaptivā́ṅsam gíro venā́nām akṛipanta pūrvī́ḥ | ṣíṣum rihanti matáyaḥ pánipnatam hiraṇyáyam ṣakunám kshā́maṇi sthā́m || 11 ||

Flow onwards sweet for the celestial people; flow sweet for the resplendent self, whose name is worthily invoked; flow sweet for the sun, the ocean, the wind and cosmic intelligence; verily you are sweet-flavoured and inviolable. 6

The ten fingers clean the stems of the plant in the cosmic pitcher; the holy singers send forth their praises with hymns; the filtered elixir hastens to the fair praises; the exhilarating saps find their way to the core of the resplendent self. 7

While you are purified, pour on us heroic strengh, extensive pastures, a large and spacious mansion; let no oppressor be lord over us. O elixir, may we gain all opulence through you. 8

The showerer, the beholder has risen above the sky; the seer has illumined the luminaries of heaven; the king is passing through the ultra-psychic filter with a roar. The beholder of men milk forth the ambrosia of heaven. 9

In the heaven of the bright universal sacrifice, the sweet-voiced loving divine powers severally milk forth the mountain-haunting divine elixir; they sprinkle it with waters; it is nourished with waters, become juicy; it is strengthened in the ocean, in the waves of the streams. They sprinkle it sweet-flavoured as it passes through the ultra-psychic filter. 10

The prayers of the enlightened ones of noble desires praise (the divine elixir, which dwells) in heaven, well-winged, falling (to earth); praises give comfort to the crying infant, the golden bird, reposing on the earth. 11

ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद्विश्वा रूपा प्रतिचक्षाणो अस्य ।
भानुः शुक्रेण शोचिषा व्यद्यौत्प्रारूरुचद्रोदसी मातरा शुचिः ॥१२॥

ūrdhvó gandharvó ádhi náke asthād víṣvā rūpā́ praticákshāṇo asya | bhānúḥ ṣukréṇa ṣocíshā vy àdyaut prárūrucad ródasī mātárā ṣúciḥ || 12 || 11 ||

[अथ पञ्चमोऽनुवाकः ॥] (८६) षडशीतितमं सूक्तम्

(१-४८) अष्टचत्वारिंशदृचस्यास्य सूक्तस्य (१-१०) प्रथमादिदशर्चामकृष्टा माषाः, (११-२०) एकादश्यादिदशानां सिकता निवावरी, (२१-३०) एकविंश्यादिदशानां पृश्नयोऽजाः, (३१-४०) एकत्रिंश्यादिदशानामत्रयः, (४१-४५) एकचत्वारिंश्यादिपञ्चानां भौमोऽत्रिः, (४६-४८) षट्चत्वारिंश्यादितृचस्य च भार्गवः शौनको गृत्समद ऋषयः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१२॥ प्र त आशवः पवमान धीजवो मदा अर्षन्ति रघुजा इव त्मना ।
दिव्याः सुपर्णा मधुमन्त इन्दवो मदिन्तमासः परि कोशमासते ॥१॥
प्र ते मदासो मदिरास आशवोऽसृक्षत रथ्यासो यथा पृथक् ।
धेनुर्न वत्सं पयसाभि वज्रिणमिन्द्रमिन्दवो मधुमन्त ऊर्मयः ॥२॥

86.

Prá ta āṣávaḥ pavamāna dhījávo mádā arshanti raghujā́ iva tmánā | divyā́ḥ suparṇā́ mádhumanta índavo madíntamāsaḥ pári kóṣam āsate || 1 || prá te mádāso madirā́sa āṣávó 'sṛikshata ráthyāso yáthā pṛíthak | dhenúr ná vatsám páyasābhí vajríṇam índram índavo mádhumanta ūrmáyaḥ || 2 ||

The divine plant of the elixir, the elevated one, has risen high to heaven's vault. From thence, it beholds all the varieties of forms. The sun shines in white light with gleaming splendour. Radiant, it illumines both the parents, heaven and earth. 12

86

The purified divine elixirs are all-pervading, quick as thoughts, exhilarating and swift like offsprings of mares; the celestial sweet flavoured elixirs, thrilling and exciting, alight in the cosmic receptacles. 1

Your exhilarating all-pervading elixirs are let loose separately like chariot-horses; the sweet-flavoured waves of spiritual thrill go to the resplendent self, the wielder of the thunderbolt, as a cow with her milk to the calf. 2

अत्यो॒ न हि॑या॒नो अ॒भि वाज॑मर्ष स्व॒र्वित्कोश॑म् दि॒वो अद्रि॑मातरम् ।
वृषा॑ प॒वित्रे॒ अधि॒ सानो॑ अ॒व्यये॒ सोमः॑ पुना॒न इ॑न्द्रि॒याय॒ धाय॑से ॥३॥
प्र त॒ आश्वि॑नीः पवमान धी॒जुवो॑ दि॒व्या अ॑सृग्र॒न्पय॑सा॒ धरी॑मणि ।
प्रान्तर्ऋष॑यः॒ स्थावि॑रीरसृक्षत॒ ये त्वा॑ मृ॒जन्त्यृ॑षिषाण वे॒धसः॑ ॥४॥
विश्वा॒ धामा॑नि विश्वचक्ष॒ ऋभ्व॑सः प्र॒भोस्ते॑ स॒तः परि॑ यन्ति के॒तवः॑ ।
व्या॒न॒शिः प॑वसे सोम॒ धर्म॑भिः॒ पति॒र्विश्व॑स्य॒ भुव॑नस्य राजसि ॥५॥

átyo ná hiyānó abhí vā́jam arsha svarvít kóṣaṃ divó ádrimātaram | vríshā pavítre ádhi sā́no avyáye sómaḥ punāná indriyā́ya dhā́yase || 3 || prá ta ā́ṣvinīḥ pavamāna dhījúvo divyā́ asṛigran páyasā dhárīmaṇi | prā́ntár ṛ́shaya sthā́virīr asṛikshata yé tvā mṛijánty ṛishishāṇa vedhásaḥ || 4 || víṣvā dhā́māni viṣvacaksha ṛ́bhvasaḥ prabhós te satáḥ pári yanti ketávaḥ | vyānaṣíḥ pavase soma dhárma-bhiḥ pátir víṣvasya bhúvanasya rājasi || 5 || [12] ||

॥१३॥ उ॒भ॒यतः॒ पव॑मानस्य र॒श्मयो॑ ध्रु॒वस्य॑ स॒तः परि॑ यन्ति के॒तवः॑ ।
यदी॑ प॒वित्रे॒ अधि॑ मृ॒ज्यते॒ हरिः॒ सत्ता॒ नि योना॑ क॒लशे॑षु सीदति ॥६॥
य॒ज्ञस्य॑ के॒तुः प॑वते स्वध्व॒रः सोमो॑ दे॒वाना॒मुप॑ याति निष्कृ॒तम् ।
स॒हस्र॑धार॒ः परि॒ कोश॑मर्षति॒ वृषा॑ प॒वित्र॒मत्ये॑ति॒ रोरु॑वत् ॥७॥
राजा॑ समु॒द्रं न॒द्यो॒३॒॑ वि गा॑हते॒ऽपामू॒र्मिं स॑चते॒ सिन्धु॑षु श्रि॒तः ।
अध्य॑स्था॒त्सानु॒ पव॑मानो अ॒व्ययं॒ नाभा॑ पृथि॒व्या ध॒रुणो॑ म॒हो दि॒वः ॥८॥

१३ ubhayátaḥ pávamānasya raṣmáyo dhruvásya satáḥ pári yanti ketávaḥ | yádī pavítre ádhi mṛijyáte háriḥ sáttā ní yónā kaláṣeshu sīdati || 6 || yajñásya ketúḥ pavate svadhva-ráḥ sómo devā́nām úpa yāti nishkṛitám | sahásradhāraḥ pári kóṣam arshati vṛ́shā pavítram áty eti róruvat || 7 || rā́jā sam-udrám nadyò ví gāhate 'pā́m ūrmím sacate síndhushu ṣritáḥ | ádhy asthāt sā́nu pávamāno avyáyam nā́bhā pṛi-thivyā́ dharúṇo mahó diváḥ || 8 ||

Like a steed urged on to battle, may you, who are all-knowing, speed onward from heaven to the receptacle, as clouds descend from heaven. The elixir, the showerer of benefits, is being purified at the top upon the ultra-cosmic fleecy filter for the strength of the resplendent sun, who supports the world. 3

O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the midst (of the vessel). 4

O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions; and as a lord of the whole word, you rule over everyone. 5

The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulate from both the sides. It is finally allowed to repose in the pitchers. 6

This elixir of divine love is the signal of cosmic sacrifice and an object of pious worship; it flows filtered; it approaches the abode of Nature's bounties. This thousand-streamed elixir, the showerer of blessings, rushes to the cosmic receptacle and passes roaring through the cosmic filter. 7

The royal elixir plunges into the firmament, and the rivers thereof; mixed with the streams, it associates with the wave of the waters; being filtered it stands upon the uplifted cosmic fleecy filter on the navel of the earth. It is the upholder of the vast celestial region. 8

दिवो न सानु स्तनयन्नचिक्रदद्द्यौश्च यस्य पृथिवी च धर्मभिः ।
इन्द्रस्य सख्यं पवते विवेविदत्सोमः पुनानः कलशेषु सीदति ॥९॥
ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।
दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः ॥१०॥

divó ná sā́nu stanáyann acikradad dyaúṣ ca yásya pṛithiví ca dhármabhiḥ | índrasya sakhyám pavate vivévidat sómaḥ punānáḥ kaláṣeshu sīdati || 9 || jyótir yajñásya pavate mádhu priyám pitā́ devā́nāṃ janitā́ vibhū́vasuḥ | dádhāti rátnaṃ svadháyor apīcyàm madíntamo matsará indriyó rásaḥ || 10 || 13 ||

॥१.४॥ अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः ।
हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोऽविभिः सिन्धुभिर्वृषा ॥११॥
अग्रे सिन्धूनां पवमानो अर्षत्यग्रे वाचो अग्रियो गोषु गच्छति ।
अग्रे वाजस्य भजते महाधनं स्वायुधः सोतृभिः पूयते वृषा ॥१२॥
अयं मतवाञ्छकुनो यथा हितोऽव्ये ससार पवमान ऊर्मिणा ।
तव क्रत्वा रोदसी अन्तरा कवे शुचिर्धिया पवते सोम इन्द्र ते ॥१३॥
द्रापिं वसानो यजतो दिविस्पृशमन्तरिक्षप्रा भुवनेष्वर्पितः ।
स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रत्नमस्य पितरमा विवासति ॥१४॥

abhikrándan kaláṣaṃ vājy àrshati pátir diváḥ ṣatádhāro vicakshaṇáḥ | hárir mitrásya sádaneshu sīdati marmṛijānó 'vibhiḥ síndhubhir vṛíshā || 11 || ágre síndhūnām pávamāno arshaty ágre vācó agriyó góshu gachati | ágre vā́jasya bhajate mahādhanáṃ svāyudháḥ sotṛíbhiḥ pūyate vṛíshā || 12 || ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmíṇā | táva krátvā ródasī antarā́ kave ṣúcir dhiyā́ pavate sóma indra te || 13 || drāpíṃ vásāno yajató divispṛíṣam antarikshaprā́ bhúvaneshv árpitaḥ | svàr jajñānó nábhasābhy àkramīt pratnám asya pitáram ā́ vivāsati || 14 ||

Thundering like the summit of the sky, the elixir, by whose support both heaven and earth are upheld, roars. The elixir flows acquiring friendship of the resplendent sun; purified, it alights upon the cosmic pitchers. 9

It (the elixir) is the light of the cosmic sacrifice; it distils sweet delightful juices. It is the parent of Nature's bounties, the generator of all. and the possessor of ample wealth. This, the most exhilarating, exciting and the nourishing elixir supports the hidden treasures of heaven and earth. 10

The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters. it is filtered pure through the cosmic fleecy hairs. 11

The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation. 12

This much praised, purified elixir is sent forth with the speed of a flying bird; it flows onward in streams of juices through the cosmic fleecy filter. O resplendent Lord, through your sustaining act, your intelligence, the pure elixir flows, purified through both heaven and earth. 13

The elixir, clad in a defensive armour that reaches heaven, fills the firmament (with rains). When mixed with waters, it generates heavenly bliss. Along with waters, it comes to the place of worship, and it invokes its ancient parent (the resplendent Lord). 14

स अ॑स्य वि॒शे महि॒ शर्म॑ यच्छति॒ यो अ॑स्य॒ धाम॑ प्रथ॒मं व्या॑न॒शे ।
प॒दं यद॑स्य पर॒मे व्यो॑म॒न्यतो॒ विश्वा॑ अ॒भि सं या॑ति सं॒यतः॑ ॥१५॥

só asya visé máhi sárma yachati yó asya dhā́ma prathamám vyānasé | padám yád asya paramé vyòmany áto vísvā abhí sám yāti samyátah || 15 || 14 ||

प्रो अ॑यासी॒दिन्दु॒रिन्द्र॑स्य निष्कृ॒तं सखा॒ सख्यु॒र्न प्र मि॑नाति सं॒गिर॑म् ।
मर्य॑ इव युव॒तिभिः॒ सम॑र्षति॒ सोमः॑ क॒लशे॑ श॒तया॑म्ना प॒था ॥१६॥
प्र वो॒ धियो॑ मन्द्र॒युवो॑ विप॒न्युवः॑ पन॒स्युवः॑ सं॒वस॑नेष्वक्रमुः ।
सोमं॑ मनी॒षा अ॒भ्य॑नूषत॒ स्तुभो॒ऽभि धे॒नवः॒ पय॑सेमशिश्रयुः ॥१७॥
आ नः॑ सोम सं॒यतं॑ पि॒प्युषी॒मिष॒मिन्दो॒ पव॑स्व॒ पव॑मानो अ॒स्रिध॑म् ।
या नो॒ दोह॑ते॒ त्रिरह॒न्नस॑श्चुषी क्षु॒मद्वाज॑व॒न्मधु॑मत्सु॒वीर्य॑म् ॥१८॥
वृषा॑ मती॒नां पव॑ते विचक्ष॒णः सोमो॒ अह्नः॑ प्रतरी॒तोषसो॑ दि॒वः ।
क्रा॒णा सिन्धू॑नां क॒लशाँ॑ अवीवश॒दिन्द्र॑स्य॒ हार्द्या॑वि॒शन्म॑नी॒षिभिः॑ ॥१९॥
म॒नी॒षिभिः॑ पवते पू॒र्व्यः क॒विर्नृभि॑र्य॒तः परि॒ कोशाँ॑ अचिक्रदत् ।
त्रि॒तस्य॒ नाम॑ ज॒नय॒न्मधु॑ क्षर॒दिन्द्र॑स्य वा॒योः स॒ख्याय॒ कर्त॑वे ॥२०॥

pró ayāsīd índur índrasya nishkritám sákhā sákhyur ná prá mināti samgíram | márya iva yuvatíbhih sám arshati sómah kaláse satáyāmnā pathā́ || 16 || prá vo dhíyo mandrayúvo vipanyúvah panasyúvah samvásaneshv akramuh | sómam manīshā́ abhy ànūshata stúbho 'bhí dhenávah páyasem asisrayuh || 17 || ā́ nah soma samyátam pipyúshīm ísham índo pávasva pávamāno asrídham | yā́ no dóhate trír áhann ásascushī kshumád vā́javan mádhumad suvíryam || 18 || vríshā matīnā́m pavate vicakshanáh sómo áhnah pratarītósháso diváh | krānā́ síndhūnām kalásāñ avīvasad índrasya hā́rdy āvisán manīshíbhih || 19 || manīshíbhih pavate pūrvyáh kavír nríbhir yatáh pári kósāñ acikradat | tritásya nā́ma janáyan mádhu ksharad índrasya vāyóh sakhyā́ya kártave || 20 || 15 ||

At first it genetrates the glorious body of the resplendent sun and gives great happiness to the sunshine. From that station, which is in the highest heaven, it comes victorious in all its encounters. 15

The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher. 16

Your exhilarating tuneful praises advance into the halls of worship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk. 17

O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility. 18

The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise invoke it with praises. 19

The ancient sage (the divine elixir) is purified by the wise guided by the priests, and it roars into the receptacles; eulogizing the name of the threefold (the sun or the resplendent Lord), it distils sweet juices to gain the friendship of the sun and wind. 20

॥१६॥ अयं पुनान उषसो वि रोचयदयं सिन्धुभ्यो अभवदु लोककृत ।
अयं त्रिः सप्त दुदुहान आशिरं सोमो हृदे पवते चारु मत्सरः ॥२१॥
पवस्व सोम दिव्येषु धामसु सृजान इन्दो कलशे पवित्र आ ।
सीदन्निन्द्रस्य जठरे कनिक्रदन्नृभिर्यतः सूर्यमारोहयो दिवि ॥२२॥
अद्रिभिः सुतः पवसे पवित्र आँ इन्दविन्द्रस्य जठरेष्वाविशन् ।
त्वं नृचक्षा अभवो विचक्षण सोम गोत्रमङ्गिरोभ्योऽवृणोरप ॥२३॥

ayám punāná usháso ví rocayad ayáṃ síndhubhyo abhavad u lokakṛít | ayáṃ tríḥ saptá duduhāná āṣíraṃ sómo hṛidé pavate cā́ru matsaráḥ || 21 || pávasva soma divyéshu dhā́masu sṛijāná indo kaláṣe pavítra ā́ | sī́dann índrasya jaṭháre kánikradan nṛíbhir yatáḥ sū́ryam ā́rohayo diví || 22 || ádribhiḥ sutáḥ pavase pavítra ā́ñ índav índrasya jaṭháreshv āviṣán | tváṃ nṛicákshā abhavo vicakshaṇa sóma gotrám áṅgirobhyo 'vṛiṇor ápa || 23 ||

त्वां सोम पवमानं स्वाध्योऽनु विप्रासो अमदन्नवस्यवः ।
त्वां सुपर्ण आभरद्दिवस्परीन्दो विश्वाभिर्मतिभिः परिष्कृतम् ॥२४॥
अव्ये पुनानं परि वार ऊर्मिणा हरिं नवन्ते अभि सप्त धेनवः ।
अपामुपस्थे अध्यायवः कविमृतस्य योना महिषा अहेषत ॥२५॥

tvā́ṃ soma pávamānaṃ svādhyó 'nu víprāso amadann avasyávaḥ | tvā́ṃ suparṇá ā́bharad divás párīndo víṣvābhir matíbhiḥ párishkṛitam || 24 || ávye punānáṃ pári vā́ra ūrmíṇā hárim navante abhí saptá dhenávaḥ | apā́m upásthe ádhy āyávaḥ kavím ṛitásya yónā mahishā́ aheshata || 25 || 16 ||

When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir makes three times seven celestial rivers pour out their curds and milk; it exhilarates and flows pleasantly to the heart. 21

Flow onward, O elixir, to your own heavenly abodes; flow, O sweet elixir, (proceed) to the cosmic pitcher, to the cosmic filter; may you, alighting upon the core of the sun with a roar, and in the midst of the chants of the priests, make the sun ascend the sky. 22

You are pressed out with the help of stones. O elixir, may you flow into the cosmic filter, and enter into the core of the resplendent. O elixir, the contemplator, you look upon mankind with affection, and you release the water (of the clouds) for the sustenance of cows and thus help the sacrificers. 23

O elixir, while being purified, the pious worshippers, desirous of preservation, glorify you (with their chants); the elegant falcon brings you from heaven; O elixir, meanwhile you are adorned with all praises. 24

The seven celestial rivers approach the green-tinted elixir, which flows purified in a stream through the cosmic fleecy filter. The enlightened men urge you, the sage, on the lap of the waters to the place of sacrifice (or mixed with water and milk, they offer your oblations). 25

॥१७॥ इन्दुः पुनानो अति गाहते मृधो विश्वानि कृण्वन्त्सुपथानि यज्यवे ।
गाः कृण्वानो निर्णिजं हर्यतः कविरत्यो न क्रीळन्परि वारमर्षति ॥२६॥
असश्चतः शतधारा अभिश्रियो हरिं नवन्तेऽव ता उदन्युवः ।
क्षिपो मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने दिवः ॥२७॥
तवेमाः प्रजा दिव्यस्य रेतसस्त्वं विश्वस्य भुवनस्य राजसि ।
अथेदं विश्वं पवमान ते वशे त्वमिन्दो प्रथमो धामधा असि ॥२८॥

induḥ punānó áti gāhate mṛídho viṣvāni kṛiṇván supáthāni yájyave | gā́ḥ kṛiṇvānó nirṇíjaṃ haryatáḥ kavír átyo ná krī́lan pári vā́ram arshati || 26 || asaṣcátaḥ ṣatádhārā abhiṣríyo hárim navanté 'va tā́ udanyúvaḥ | kshípo mṛijanti pári góbhir ā́vṛitaṃ tṛitī́ye pṛishṭhé ádhi rocané diváḥ || 27 || távemā́ḥ prajā́ divyásya rétasas tváṃ víṣvasya bhúvanasya rājasi | áthedáṃ víṣvaṃ pavamāna te váṣe tvám indo prathamó dhāmadhā́ asi || 28 ||

त्वं समुद्रो असि विश्ववित्कवे तवेमाः पञ्च प्रदिशो विधर्मणि ।
त्वं द्यां च पृथिवीं चाति जभ्रिषे तव ज्योतींषि पवमान सूर्यः ॥२९॥
त्वं पवित्रे रजसो विधर्मणि देवेभ्यः सोम पवमान पूयसे ।
त्वामुशिजः प्रथमा अगृभ्णत तुभ्येमा विश्वा भुवनानि येमिरे ॥३०॥

tváṃ samudró asi viṣva-vit kave távemā́ḥ páñca pradíṣo vídharmaṇi | tváṃ dyā́ṃ ca pṛithivī́ṃ cā́ti jabhrishe táva jyótīṅshi pavamāna sū́ryaḥ || 29 || tvám pavítre rájaso vídharmaṇi devébhyaḥ soma pavamāna pūyase | tvā́m uṣíjaḥ prathamā́ agṛibhṇata túbhyemā́ víṣvā bhúvanāni yemire || 30 || 17 ||

The divine elixir, purified, goes across all obstructions, making its way easy for all worshippers; with its fluid body, lovable and wise, it rushes through the cosmic filter like a sporting courser. 26

The ceaseless watery fountains with their hundred streams, commingle with the elixir, ever-seeking to mix with water. The sun's rays approach the green-tinted (elixir) and the swift fingers beautify it in the third sphere illumined by the sun. 27

All these are the offspring of your celestial affluence; you are the ruler of the entire world; so, O purified elixir, this universe is in your control; the divine elixir is the foremost, the first establisher of the eternal law. 28

O sage, you are the ocean, you are omniscient; these five regions rest on your support; you sustain both heaven and earth and O pure-flowing elixir, you nourish the sun and other luminaries. 29

O effused elixir, you are purified for the divine forces in the cosmic filter; you are the supporter of the world. The chief priests desiring benefits look to you alone, and all these worlds offer themselves to your service. 30

॥१८॥ प्र रेभ एत्यति वारमव्ययं वृषा वनेष्वव चक्रदद्धरिः ।
सं धीतयो वावशाना अनूषत शिशुं रिहन्ति मतयः पनिप्नतम् ॥३१॥
स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा विदे ।
नयन्नृतस्य प्रशिषो नवीयसीः पतिर्जनीनामुप याति निष्कृतम् ॥३२॥
राजा सिन्धूनां पवते पतिर्दिव ऋतस्य याति पथिभिः कनिक्रदत् ।
सहस्रधारः परि षिच्यते हरिः पुनानो वाचं जनयन्नुपावसुः ॥३३॥

prá rebhá ety áti vā́ram avyáyaṃ vṛíshā váneshv áva cakradad dhá́riḥ | sáṃ dhītáyo vāvaṣānā́ anūshata ṣíṣuṃ rihanti matáyaḥ pánipnatam || 31 || sá sū́ryasya raṣmíbhiḥ pári vyata tántuṃ tanvānás trivṛ́taṃ yáthā vidé | náyann ṛitásya praṣísho návīyasīḥ pátir jánīnām úpa yāti nishkṛitám || 32 || rā́jā síndhūnām pavate pátir divá ṛitásya yāti pathíbhiḥ kánikradat | sahásradhāraḥ pári shicyate háriḥ punānó vā́caṃ janáyann úpāvasuḥ || 33 ||

पवमान मह्यर्णो वि धावसि सूरो न चित्रो अव्ययानि पव्यया ।
गभस्तिपूतो नृभिरद्रिभिः सुतो महे वाजाय धन्याय धन्वसि ॥३४॥
इषमूर्जं पवमानाभ्यर्षसि श्येनो न वंसु कलशेषु सीदसि ।
इन्द्राय मद्वा मद्यो मदः सुतो दिवो विष्टम्भ उपमो विचक्षणः ॥३५॥

pávamāna máhy árṇo ví dhāvasi sū́ro ná citró ávyayāni pávyayā | gábhastipūto nṛíbhir ádribhiḥ sutó mahé vā́jāya dhányāya dhanvasi || 34 || ísham ū́rjam pavamānābhy àrshasi ṣyenó ná váṅsu kaláṣeshu sīdasi | índrāya mádvā mádyo mádaḥ sutó divó vishṭambhá upamó vicakshaṇáḥ || 35 || 18 ||

The hissing elixir passes through the cosmic fleecy filter; the green-tinted showerer mixes with water with a thrilling sound; hymns are chanted during the process and holy songs soothen the infant, as he cries. 31

It (the elixir) invests itself with the rays of the sun for its robe, stretching out the triple thread as it knows; guiding the recent adorations of the truthful (worshipper), the elixir, the protector of women, passes into the consecrated vessel. 32

The pure elixir, the sovereign of rivers, flows onward; the lord of heaven, it goes with a shout by the paths of the holy law; green-tinted and wealth-giver elixir is poured forth with its hundred streams, lifting up its voice while being filtered and purified. 33

O purified elixir, you pour forth abundant juice like the wonderful sun-rays, you approach the cosmic fleecy filter. Purified by the hands of the priests and expressed with the stones you flow forth for a mighty wealth-yielding struggle. 34

O flowing elixir, you grant abundant food and strength in streams. You alight on the cosmic pitchers like a falcon on its nest. Your exhilarating effused juice gives joy to the resplendent self and support to heaven, beholding (the entire world). 35

॥१९॥ सप्त स्वसारो अभि मातरः शिशुं नवं जज्ञानं जेन्यं विपश्चितम् ।
अपां गन्धर्वं दिव्यं नृचक्षसं सोमं विश्वस्य भुवनस्य राजसे ॥३६॥
ईशान इमा भुवनानि वीयसे युजान इन्दो हरितः सुपर्ण्यः ।
तास्ते क्षरन्तु मधुमद्घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः ॥३७॥

saptá svásāro abhí mātárah̩ śíśum návam jajñānám jényam vipaścítam | apā́m gandharvám divyám nricákshasam sómam víśvasya bhúvanasya rājáse || 36 || īśāná imā́ bhúvanāni víyase yujāná indo harítah̩ suparṇyàh̩ | tā́s te ksharantu mádhumad ghritám páyas táva vraté soma tishṭhantu krishṭáyah̩ || 37 ||

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि ।
स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु जीवसे ॥३८॥
गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः ।
त्वं सुवीरो असि सोम विश्ववित्तं त्वा विप्रा उप गिरेम आसते ॥३९॥
उन्मध्व ऊर्मिर्वनना अतिष्ठिपदपो वसानो महिषो वि गाहते ।
राजा पवित्ररथो वाजमारुहत्सहस्रभृष्टिर्जयति श्रवो बृहत् ॥४०॥

tvám nricákshā asi soma viśvátah̩ pávamāna vrishabha tā́ ví dhāvasi | sá nah̩ pavasva vásumad dhíraṇyavad vayám syāma bhúvaneshu jīváse || 38 || govít pavasva vasuvíd dhiraṇyavíd retodhā́ indo bhúvaneshv árpitah̩ | tvám suvíro asi soma viśvavít tám tvā víprā úpa girémá āsate || 39 || ún mádhva ūrmír vanánā atishṭhipad apó vásāno mahishó ví gāhate | rā́jā pavítraratho vā́jam áruhat sahásrabhrishṭir jayati śrávo brihát || 40 || 19 ||

The seven celestial sister mothers approach the new-born victorious sagacious infant, the spiritual elixir, abiding amidst the waters, supporter of water, divine, the beholder of men, so that he may become the ruler of the whole world. 36

O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree. 37

O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters, may you pour forth upon us wealth, comprising various treasures and gold; may we have strength to live long in the worlds. 38

O divine elixir, the winner of cattle, wealth, and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises. 39

We are hearing the sound of the waves of sweet-flavoured elixir. Clothed in waters, the mighty one plunges (into the cosmic pitcher); the king, whose chariot is the cosmic filter, gets ready to proceed to battle, and armed with a thousand weapons, he wins ample sustenance (for us). 40

॥२०॥ स भन्दना उदियर्ति प्रजावतीर्विश्वायुर्विश्वाः सुभरा अहर्दिवि ।
ब्रह्म प्रजावद्रयिमश्वपस्त्यं पीत इन्दविन्द्रमस्मभ्यं याचतात् ॥४१॥
सो अग्रे अह्नां हरिर्हर्यतो मदः प्र चेतसा चेतयते अनु द्युभिः ।
द्वा जना यातयन्नन्तरीयते नरा च शंसं दैव्यं च धर्तरि ॥४२॥

sá bhandánā úd iyarti prajávatīr viṣváyur víṣvāḥ subhárā áhardivi | bráhma prajávad rayím áṣvapastyam pītá indav índram asmábhyaṃ yācatāt || 41 || só ágre áhnāṃ hárir haryató mádaḥ prá cétasā cetayate ánu dyúbhiḥ | dvá jána yātáyann antár īyate nárā ca ṣáṅsaṃ daívyaṃ ca dhartári || 42 ||

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृभ्णते ॥४३॥
विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति ।
अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीळन्नसरद्वृषा हरिः ॥४४॥
अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः ।
हरिर्घृतस्नुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्यः ॥४५॥

añjáte vy áñjate sám añjate krátuṃ rihanti mádhunābhy áñjate | síndhor ucchvāsé patáyantam ukshánaṃ hiraṇyapāváḥ paṣúm āsu gribhṇate || 43 || vipaṣcíte pávamānāya gāyata mahí ná dhárāty ándho arshati | áhir ná jurṇám áti sarpati tvácam átyo ná kríḷann asarad vṛ́shā háriḥ || 44 || agregó rájāpyas tavishyate vimáno áhnām bhúvaneshv árpitaḥ | hárir ghritásnuḥ sudṛ́ṣīko arṇavó jyotírathaḥ pavate rāyá okyàḥ || 45 || 20 ||

All the days and all the nights are chanted the glories and praises of this elixir; these praises are easily borne and productive of prosperity; O elixir, when delighted, may you solicit the resplendent Lord to give us food productive of progeny and riches filling our homes. 41

During the early hours of the day, the golden-hued delightful exhilarating elixir is specifically beneficial to intellectuals. It shines during these hours. It elevates to high positions both the participants, the sacrificer and the chanter. 42

They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent. 43

Sing forth (O priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse. 44

The divine elixir, foremost, radiant, dweller in cosmic water, placed in the firmament as the measurer of the days, is glorified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flows giving wealth to all house-holders. 45

॥२१॥ असर्जि स्कुम्भो दिव उद्यतो मदुः परि त्रिधातुर्भुवनान्यर्षति ।
अंशुं रिहन्ति मतयः पनिप्नतं गिरा यदि निर्णिजमृग्मिणो ययुः ॥४६॥
प्र ते धारा अत्यण्वानि मेष्यः पुनानस्य संयतो यन्ति रंहयः ।
यद्गोभिरिन्दो चम्वोः समज्यस आ सुवानः सोम कलशेषु सीदसि ॥४७॥
पवस्व सोम क्रतुविन्न उक्थ्योऽव्यो वारे परि धाव मधु प्रियम् ।
जहि विश्वान्रक्षस इन्दो अत्रिणो बृहद्वदेम विदथे सुवीराः ॥४८॥

asarji skambhó divá údyato mádaḥ pári tridhátur bhúvanāny arshati | aṅśúṃ rihanti matáyaḥ pánipnatam girá yádi nirṇíjam ṛigmíṇo yayúḥ || 46 || prá te dhārā áty áṇvāni meshyàḥ punānásya saṃyáto yanti ráṅhayaḥ | yád góbhir indo camvòḥ samajyása á suvānáḥ soma kaláṣeshu sīdasi || 47 || pávasva soma kratuvín na ukthyó 'vyo váre pári dhāva mádhu priyám | jahí víṣvān rakshása indo atríṇo bṛihád vadema vidáthe suvírāḥ || 48 || 21 ||

(८७) सप्ताशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्नयन्ति ॥१॥
स्वायुधः पवते देव इन्दुरशस्तिहा वृजनं रक्षमाणः ।
पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥२॥

87.

Prá tú drava pári kóṣaṃ ní shīda nṛíbhiḥ punānó abhí vájam arsha | áṣvaṃ ná tvā vājínam marjáyantó 'cha barhí raṣanábhir nayanti || 1 || svāyudháḥ pavate devá índur aṣastihá vṛijánaṃ rákshamāṇaḥ | pitá devánāṃ janitá sudáksho vishṭambhó divó dharúṇaḥ pṛithivyáḥ || 2 ||

This divine exhilarating elixir, the supporter of heaven, has been let loose. The triply-mingled juice rushes to the waters; the intelligent worshippers caress the elixir which comes out with a hissing sound, and recite hymns in his praise. The chanters of verses approach the embodied beverage with songs and prayers. 46

The rapid streams that flow forth are collected together, and allowed to pass through the interstices of the cosmic fleecy filter. After effusion, O elixir, you are mixed with water in the ladles and come down to the pitchers (and stored and stocked there). 47

Flow for us, O elixir of divine love, cognizant of our worship and deserving praise; pour your beloved, sweet-flavoured juice upon the cosmic fleecy texture for filtration, O elixir, destroy all the voracious wicked forces. Blessed with excellent male offsprings, may we offer ample praises at the congregational gathering. 48

87

Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins. 1

The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of the divine powers, the progenitor, powerful prop of heaven and earth's support. 2

ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन ।
स चिद्विवेद निहितं यदासामपीच्यं१ गुह्यं नाम गोनाम् ॥३॥
एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णे परि पवित्रे अक्षाः ।
सहस्रसाः शतसा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात् ॥४॥
एते सोमा अभि गव्या सहस्रा महे वाजायामृताय श्रवांसि ।
पवित्रेभिः पवमाना असृग्रञ्छ्रवस्यवो न पृतनाजो अत्याः ॥५॥

ríshir vípraḥ puraetá jánānām ribhúr dhíra uṣána kávyena | sá cid viveda níhitam yád āsām apīcyàm gúhyam náma gónām || 3 || eshá syá te mádhumāñ indra sómo vríshā vríshṇe pári pavítre akshāḥ | sahasrasā́ḥ ṣatasā́ bhūridávā ṣaṣvattamám barhír ā́ vājy àsthāt || 4 || eté sómā abhí gavyá̄ sahásrā mahé vā́jāyāmrítāya ṣrávāṅsi | pavítrebhiḥ pávamānā asrigrañ chravasyávo ná pritanā́jo átyāḥ || 5 || २२ ||

॥२३॥ परि हि ष्मा पुरुहूतो जनानां विश्वासरद्भोजना पूयमानः ।
अथा भर श्येनभृत प्रयांसि रयिं तुञ्जानो अभि वाजमर्ष ॥६॥
एष सुवानः परि सोमः पवित्रे सर्गो न सृष्टो अदधावदर्वा ।
तिग्मे शिशानो महिषो न शृङ्गे गा गव्यन्नभि शूरो न सत्वा ॥७॥
एषा ययौ परमादन्तरद्रेः कूचित्सतीरूर्वे गा विवेद ।
दिवो न विद्युत्स्तनयन्त्यभ्रैः सोमस्य ते पवत इन्द्र धारा ॥८॥

pári hí shmā puruhūtó jánānām víṣvā́sarad bhójanā pūyámānaḥ | áthā bhara ṣyenabhrita práyāṅsi rayím túñjāno abhí vā́jam arsha || 6 || eshá suvānáḥ pári sómaḥ pavítre sárgo ná srishṭó adadhāvad árvā | tigmé ṣíṣāno mahishó ná ṣríṅge gā́ gavyánn abhí ṣū́ro ná sátvā || 7 || eshá yayau paramā́d antár ádreḥ kū́cit satír ūrvé gā́ viveda | divó ná vidyút stanáyanty abhraíḥ sómasya te pavata indra dhā́rā || 8 ||

The seer, the sage, the champion of men, deft and sagacious, and brilliantly intelligent, such a poet by his poetic gift, (or a seer by the divine enlightenment) discovers the secret knowledge of those Vedic hymns, the socalled secret milk of those cows, which lies hidden and concealed. 3

For you, O resplendent self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter; the giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice. 4

These divine elixirs, moving in the direction of thousand viands produced by kine, are purified at the cosmic filter. They are let loose for securing ample food and ambrosia, like horses rushing to the battle for glorious victory. 5

Invoked by many, the elixir under-going purification pours forth all food and sustenance (for everyone of us). Brought on the earth by a divine falcon, may you bring us dainty viands and wealth from all sides. May you send forth such a juice of yours. 6

When effused, this quick-flowing elixir hastens to the cosmic filter, like a steed let loose; whilst alighting, it rushes like a buffalo sharpening his pointed horns, or like a brave warrior in search of cattle. 7

This stream of elixir issues forth from a high region and finds treasure of kine hidden somewhere in the self, the cave within the mountain. The stream of elixir flows for you, O resplendent self, like lightning thundering through the clouds of the midspace. 8

उत स्म राशिं परि यासि गोनामिन्द्रेण सोम सरथं पुनानः ।
पूर्वीरिषो बृहतीर्जीरदानो शिक्षा शचीवस्तव ता उपष्टुत् ॥९॥

utá sma rāṣím pári yāsi gónām índreṇa soma sarátham punānáḥ | pūrvír ísho bṛihatír jīradāno ṣíkshā ṣacīvas táva tá upashṭút || 9 || 23 ||

(८८) अष्टाशीतितमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि ।
त्वं ह यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम् ॥१॥
स ईं रथो न भुरिषाळयोजि महः पुरूणि सातये वसूनि ।
आदीं विश्वा नहुष्याणि जाता स्वर्षाता वन ऊर्ध्वा नवन्त ॥२॥
वायुर्न यो नियुत्वाँ इष्टयामा नासत्येव हव आ शंभविष्ठः ।
विश्ववारो द्रविणोदा इव त्मन्पूषेव धीजवनोऽसि सोम ॥३॥
इन्द्रो न यो महा कर्माणि चक्रिर्हन्ता वृत्राणामसि सोम पूर्भित् ।
पैद्वो न हि त्वमहिनाम्नां हन्ता विश्वस्यासि सोम दस्योः ॥४॥

88.

Ayáṃ sóma indra túbhyaṃ sunve túbhyaṃ pavate tvám asya pāhi | tváṃ ha yáṃ cakṛishé tváṃ vavṛishá índum mádāya yújyāya sómam || 1 || sá īṃ rátho ná bhurisháḷ ayoji maháḥ purúṇi sātáye vásūni | ád īṃ víṣvā nahushyāṇi jātá svàrshatā vána ūrdhvá navanta || 2 || vāyúr ná yó niyútvāñ ishṭáyāmā násatyeva háva á ṣámbhavishṭhaḥ | viṣvávāro draviṇodá iva tmán pushéva dhījávano 'si soma || 3 || índro ná yó mahá kármāṇi cákrir hantá vṛitráṇām asi soma pūrbhít | paidvó ná hí tvám áhinamnāṃ hantá víṣvasyāsi soma dásyoḥ || 4 ||

And being purified, O elixir, you go to the herd of cattle. You and the resplendent self are seated in the same chariot. O prompt-giver, give us, when invoked, plentiful and abundant food, as you are the master of all viands. 9

88

The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have prepared; you have chosen for your exhilaration; it is verily your companion. 1

It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries. 2

O elixir, like the wind with its steeds, you go to your destination at pleasure, and like evertrue divines, you grant your devotees abundant felicity when invoked. You have been accepted by all of us as the giver of wealth. Like the supreme nourisher, you are always prompt to help the needy with the speed of mind. 3

O elixir, like the resplendent self, you perform mighty acts; you are the slayer of the wicked and the destroyer of their strongholds. Like the horse of an adventure, you are the killer of serpent, the nescience; you are the eliminator of every evil. 4

अ॒ग्निर्न यो वन॒ आ सृ॒ज्यमा॑नो॒ वृथा॒ पाजां॑सि कृणुते न॒दीषु॑ ।
जनो॒ न युध्वा॑ मह॒त उ॑प॒ब्दिरि॑यर्ति॒ सोमः॒ पव॑मान ऊ॒र्मिम् ॥५॥
ए॒ते सोमा॒ अति॒ वारा॒ण्यव्या॑ दि॒व्या न कोशा॑सो अ॒भ्रव॑र्षाः ।
वृथा॑ समु॒द्रं सिन्ध॑वो॒ न नीचीः॑ सु॒तासो॑ अ॒भि क॒लशाँ॑ असृग्रन् ॥६॥
शु॒ष्मी शर्धो॒ न मारु॑तं पव॒स्वान॑भिशस्ता दि॒व्या यथा॒ विट् ।
आपो॒ न म॒क्षू सु॑म॒तिर्भ॑वा नः स॒हस्रा॑प्साः पृतना॒षाण्न य॒ज्ञः ॥७॥
राज्ञो॒ नु ते॒ वरु॑णस्य व्र॒तानि॑ बृ॒हद्ग॑भी॒रं तव॑ सोम॒ धाम॑ ।
शुचि॒ष्ट्वम॑सि प्रि॒यो न मि॒त्रो द॒क्षाय्यो॑ अर्य॒मेवा॑सि सोम ॥८॥

agnír ná yó vána á̄ srijyámāno vríthā pā́jāṅsi kriṇute nadī́shu | jáno ná yúdhvā mahatá upabdír íyarti sómaḥ pávamāna ūrmím || 5 || eté sómā áti vā́rāṇy ávyā divyā́ ná kóṣāso abhrávarshāḥ | vríthā samudrám síndhavo ná nī́cīḥ sutáso abhí kaláṣā̃ asrigran || 6 || ṣushmí ṣárdho ná mā́rutam pavasvā́nabhiṣastā divyā́ yáthā víṭ | ā́po ná makshū́ sumatír bhavā naḥ sahásrāpsāḥ pritanāshā́ṇ ná yajñáḥ || 7 || rā́jño nú te váruṇasya vratáni — || 8 || 24 ||

(८९) एकोननवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ प्रो स्य वह्निः॑ प॒थ्याभि॑रस्यान्दि॒वो न वृ॒ष्टिः पव॑मानो अक्षाः ।
स॒हस्र॑धारो असद॒न्न्य१॒॑स्मे मा॒तुरु॒पस्थे॒ वन॒ आ च॒ सोमः॑ ॥१॥

89.

Pró syá váhniḥ pathyā̀bhir asyān divó ná vrishṭíḥ pávamāno akshāḥ | sahásradhāro asadan ny àsmé mātúr upásthe vána á̄ ca sómaḥ || 1 ||

O elixir, you are born in a forest like fire; you easily manifest your might in the running waters; you are like a warrior who fights roaring against his mighty foe; O elixir, you give rise to ripples while being purified and filtered. 5

These elixir-juices pass through the cosmic fleecy filter. Like rains from heaven, they are showered from the height. The effused juices flow promptly to the cosmic pitchers, as rivers running downwards flow into the ocean. 6

O elixir, strong as you are like the army of the cloud bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like waters. You are verily of a thousand forms, adorable like the resplendent self and the victor in battle. 7

Your acts are like those of the royal sovereign, vast and profound; nectar is your abode; you are pure as the beloved sun, and munificent, O elixir, like a great ordainer. 8

89

This effused elixir moves forth along the cosmic paths like a horse of burden; when purified, you, O elixir, flow like the rain from heaven; the thousand-streamed elixir rests in the cosmic family as if on its mother's lap in the cosmic water. 1

राजा सिन्धूनामवसिष्ट वासं ऋतस्य नावमारुहद्रजिष्ठाम् ।
अप्सु द्रप्सो वावृधे श्येनजूतो दुह ईं पिता दुह ईं पितुर्जाम् ॥२॥
सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम् ।
शूरो युत्सु प्रथमः पृच्छते गा अस्य चक्षसा परि पात्युक्षा ॥३॥
मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्र ऋष्वम् ।
स्वसार ईं जामयो मर्जयन्ति सनाभयो वाजिनमूर्जयन्ति ॥४॥

rā́jā síndhūnām avasishṭa vā́sa ṛitásya nā́vam ā́ruhad rájishṭhām | apsú drapsó vāvṛidhe ṣyenájūto duhá īm pitā́ duhá īm pitúr jā́m || 2 || siṅhám̐ nasanta mádhvo ayā́sam̐ hárim arushám̐ divó asyá pátim | ṣū́ro yutsú prathamáḥ pṛichate gā́ ásya cákshasā pári pāty ukshā́ || 3 || mádhupṛishṭham̐ ghorám ayā́sam áṣvam̐ ráthe yuñjanty urucakrá ṛishvám | svásāra īm̐ jāmáyo marjayanti sánābhayo vājínam ūrjayanti || 4 ||

चतस्र ईं घृतदुहः सचन्ते समाने अन्तर्धरुणे निषत्ताः ।
ता ईमर्षन्ति नमसा पुनानास्ता ईं विश्वतः परि षन्ति पूर्वीः ॥५॥
विष्टम्भो दिवो धरुणः पृथिव्या विश्वा उत क्षितयो हस्ते अस्य ।
असत्त उत्सो गृणते नियुत्वान्मध्वो अंशुः पवत इन्द्रियाय ॥६॥
वन्वन्नवातो अभि देववीतिमिन्द्राय सोम वृत्रहा पवस्व ।
शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥७॥

cátasra īm̐ ghṛitadúhaḥ sacante samāné antár dharúṇe níshattāḥ | tā́ īm arshanti námasā punānā́s tā́ īm̐ viṣvátaḥ pári shanti pūrvī́ḥ || 5 || vishṭambhó divó dharúṇaḥ pṛithivyā́ víṣvā utá kshitáyo háste asya | ásat ta útso gṛiṇaté niyútvān mádhvo aṅṣúḥ pavata indriyā́ya || 6 || vanvánn ávāto abhí devávītim índrāya soma vṛitrahā́ pavasva | ṣagdhí maháḥ puruṣcandrásya rāyáḥ suvī́ryasya pátayaḥ syāma || 7 || 25 ||

The sovereign divine elixir has put on the vestment of the cosmic vapours. The ship it ascends constitutes of eternal truth in matters of sacrifice; the dripping juice, brought by the celestial falcon, mixes with waters; the *father*, the heavenly Lord, milks him-milks him, the son of the father firmament. 2

The worshippers press out the lion-like elixir, which mixes with water, is green-tinted, shining and the protector of this heaven; it is a foremost hero in battles; among the divinities, it is the first to recover the stolen cows (the lost wisdom); by his might, the showerer, the resplendent Lord, is our protector. 3

The priests harness to the broad-wheeled car of universe, the glossy-backed, terrible, active, graceful courser—the sun; sister fingers, ten in number, cleanse him, and men strengthen this vigorous car of the sun by invocations. 4

The four yielders of butter (the cows) wait upon it, staying in a common shed; being purified, these cows approach the elixir with food and they surround it in numbers from every side. 5

(The elixir is) the prop of heaven, supporter of earth and in its hands, lies the well-being of us all. May you, the fountain (of prosperity) be possessed of energy (or horses), to be awarded to your adorers. The filament of the sweet-flavoured elixir is purified for our winning strength. 6

O elixir, ever victorious, never accepting a defeat, may you approach the congregation of friendship with divine forces; you are the destroyer of evils. May you flow for the satisfaction of the resplendent Lord; grant us abundant and splendid wealth. May we be masters of heroic vigour. 7

(९०) नवतितमं सूक्तम्
(१–६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिर्वसिष्ठ ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ प्र हिन्वानो जनिता रोदस्यो रथो न वाजं सनिष्यन्नयासीत् ।
इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः ॥१॥
अभि त्रिपृष्ठं वृषणं वयोधामाङ्गूषाणामवावशन्त वाणीः ।
वना वसानो वरुणो न सिन्धून्वि रत्नधा दयते वार्याणि ॥२॥
शूरग्रामः सर्ववीरः सहावाञ्जेता पवस्व सनिता धनानि ।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाळ्हः साह्वान्पृतनासु शत्रून् ॥३॥

90.

Prá hinvānó janitā ródasyo rátho ná vājam sanishyánn ayāsīt | índram gáchann áyudhā saṃśíśāno víśvā vásu hástayor ādádhānaḥ || 1 || abhí triprishṭhám vríshaṇam vayodhấm āñgūshấṇām avāvaṣanta vấṇīḥ | vánā vásāno váruṇo ná síndhūn ví ratnadhấ dayate vấryāṇi || 2 || ṣū́ragrāmaḥ sárvavīraḥ sáhāvāñ jétā pavasva sánitā dhánāni | tigmấyudhaḥ kshiprádhanvā samátsv áshāḷhaḥ sāhvấn prítanāsu ṣátrūn || 3 ||

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरंधी ।
अपः सिषासन्नुषसः स्वर्गाः सं चिक्रदो महो अस्मभ्यं वाजान् ॥४॥
मत्सि सोम वरुणं मत्सि मित्रं मत्सीन्द्रमिन्दो पवमान विष्णुम् ।
मत्सि शर्धो मारुतं मत्सि देवान्मत्सि महामिन्द्रमिन्दो मदाय ॥५॥
एवा राजेव क्रतुमाँ अमेन विश्वा घनिघ्नद्दुरिता पवस्व ।
इन्दो सूक्ताय वचसे वयो धा यूयं पात स्वस्तिभिः सदा नः ॥६॥

urúgavyūtir ábhayāni kriṇván samīcīné ấ pavasvā púraṃdhī | apáḥ síshāsann ushásaḥ svàr gấḥ sám cikrado mahó asmábhyaṃ vấjān || 4 || mátsi soma váruṇam mátsi mitrám mátsíndram indo pavamāna víshṇum | mátsi ṣárdho mārutam mátsi devấn mátsi mahấm índram indo mádāya || 5 || evấ rấjeva krátumāñ ámena víṣvā ghánighnad duritấ pavasva | índo sūktấya vácase váyo dhā yūyám pāta svastíbhiḥ sádā naḥ || 6 || 28 ||

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Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self. 1

The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches. 2

Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army. 3

Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food. 4

O elixir, may you exhilarate ocean, exhilarate the sun; O flowing elixir, exhilarate lightning and wind, exhilarate the company of clouds, exhilarate all the divines; may you glorify the mighty universal self for his rejoicing. 5

Thus like a king, performing your functions, flow on, O elixir, destroying all evils by your might: O elixlr, give food in response to our well-recited praises; may you cherish us ever with your blessings. 6

(९१) एकनवतितमं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमो मनीषी ।
दश स्वसारो अधि सानो अव्येऽजन्ति वह्निं सदनान्यच्छ ॥१॥
वीती जनस्य दिव्यस्य कव्यैरधि सुवानो नहुष्येभिरिन्दुः ।
प्र यो नृभिरमृतो मर्त्येभिर्मर्मृजानोऽविभिर्गोभिरद्भिः ॥२॥

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Asarji vákvā ráthye yáthājaú dhiyá manótā prathamó manīshí | dáṣa svásāro ádhi sáno ávyé 'janti váhnim sádanāny ácha || 1 || vītí jánasya divyásya kavyaír ádhi suvānó nahushyébhir índuḥ | prá yó nṛíbhir amṛíto mártyebhir marmṛijānó 'vibhir góbhir adbhíḥ || 2 ||

वृषा वृष्णे रोरुवदंशुरस्मै पवमानो रुशदीर्ते पयो गोः ।
सहस्रमृक्वा पथिभिर्वचोविदध्वस्मभिः सूरो अण्वं वि याति ॥३॥
रुजा दृळ्हा चिद्रक्षसः सदांसि पुनान इन्द ऊर्णुहि वि वाजान् ।
वृश्चोपरिष्टात्तुजता वधेन ये अन्ति दूरादुपनायमेषाम् ॥४॥
स प्रत्नवन्नव्यसे विश्ववार सूक्ताय पथः कृणुहि प्राचः ।
ये दुष्षहासो वनुषा बृहन्तस्ताँस्ते अश्याम पुरुकृत्पुरुक्षो ॥५॥

vṛíshā vṛíshṇe róruvad aṅṣúr asmai pávamāno rúṣad īrte páyo góḥ | sahásram ṛíkvā pathíbhir vacovíd adhvasmábhiḥ sū́ro áṇvam ví yāti || 3 || rujá dṛiḷhá cid rakshásaḥ sádāṅsi punāná inda ūrṇuhi ví vájān | vṛiṣcópárishṭāt tujatá vadhéna yé ánti dūrád upanāyám eshām || 4 || sá pratnaván návyase viṣvavāra sūktáya patháḥ kṛiṇuhi prácaḥ | yé duḥsháhāso vanúshā bṛihántas táṅs te aṣyāma purukṛit puruksho || 5 ||

91

Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir is effused out after the recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant, and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place. 1

The purified juice of the elixir, effused out by enlightened mortals is brought to the place of sacrifice to be used as a nourishing food of the celestial people (i.e. for nourishing the participants in the sacrifice, as well as for sustaining divine natural forces in cosmos). The elixir is divine and immortal though effused and purified by mortal (priests). It has been filtered through the cosmic fleecy filter, mixed with water and strengthened with milk and curds. 2

The divine elixir, the showerer of blessings, while being purified, goes roaring to mix with the shining milk of cow. Greeted with laudation, cognizant of sacred praise, the elixir passes through the filter by a thousand imperishable pathways. 3

O divine elixir, when purified, put on the strength and demolish the strong dwellings of demoniac adversaries, whether they come from above, from near or from far; destroy their leaders as well, destroy all their forces. 4

O universally adorable, may you as of old rennovate old paths on new lines, teach old traditions to your new worshippers. O doer of many acts, praised through numerous hymns, may we obtain such blessings and portions from you as are difficult to defeat, and being mighty, may you inflict injury on our foes. 5

एवा पुनानो अपः स्व॑र्गा अस्मभ्यं तोका तनयानि भूरि ।
शं नः क्षेत्रमुरु ज्योतींषि सोम ज्योङ्नः सूर्यं दृशये रिरीहि ॥६॥

evá punanó apáḥ svàr gá asmábhyaṃ toká tánayāni bhúri | sáṃ naḥ kshétram urú jyótīnshi soma jyón naḥ sūryaṃ drisáye rirīhi || 6 || 1 ||

(९२) द्विनवतितमं सूक्तम्

(१–६) षड़ृचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२॥ परि सुवानो हरिरंशुः पवित्रे रथो न सर्जि सनये हियानः ।
आपच्छ्लोकमिन्द्रियं पूयमानः प्रति देवाँ अजुषत प्रयोभिः ॥१॥
अच्छा नृचक्षा असरत्पवित्रे नाम दधानः कविरस्य योनौ ।
सीदन्होतेव सदने चमूषूपेमग्मन्नृषयः सप्त विप्राः ॥२॥
प्र सुमेधा गातुविद्विश्वदेवः सोमः पुनानः सद एति नित्यम् ।
भुवद्विश्वेषु काव्येषु रन्तानु जनान्यतते पञ्च धीरः ॥३॥
तव त्ये सोम पवमान निण्ये विश्वे देवास्त्रय एकादशासः ।
दश स्वधाभिरधि सानो अव्ये मृजन्ति त्वा नद्यः सप्त यह्वीः ॥४॥

92

Pári suvānó hárir aṅsúḥ pavítre rátho ná sarji sanáye hiyānáḥ | ápac chlókam indriyám pūyámānaḥ práti deváñ ajushata práyobhiḥ || 1 || áchā nṛicákshā asarat pavítre nấma dádhānaḥ kavír asya yónau | sídan hóteva sádane camū́shúpem agmann ṛíshayaḥ saptá víprāḥ || 2 || prá sumedhấ gātuvíd viṣvádevaḥ sómaḥ punānáḥ sáda eti nítyam | bhúvad víṣveshu kấvyeshu rántānu jánān yatate páñca dhíraḥ || 3 || táva tyé soma pavamāna niṇyé víṣve devấs tráya ekādaṣấsaḥ | dáṣa svadhábhir ádhi sấno ávye mṛijánti tvā nadyàḥ saptá yahvíḥ || 4 ||

Thus being purified, bestow upon us the light of heaven and earth, and grant many sons and grandsons; give us health, ample land and bright luminaries and grant us long life to see the sunshine years after years. 6

92

The golden-hued elixir, effused, activated and urged, comes to the cosmic filter as a chariot to the battle-field for the acquisition of riches; being filtered, it listens to the praise of the resplendent self and gratifies Nature's bounties with sustenance. 1

He who beholds men and retains the water, proceeds to his place on the cosmic filter like a ministrant priest sitting at the worship. The elixir flows to its cups; the seven wise seers approach it with praise. 2

The elixir, the intelligent, the knower of the right path, accompanied by all divine forces, goes to its abode (the receptacle) after purification. Let it rejoice in all sacred praises. The sage elixir endeavours to satisfy all the five classes of beings (the intelligentsia, the warriors, the traders, the labour, and the unclassified). 3

O flowing elixir, the thrice eleven (33) universal divine entities live in your secret heaven, the ten fingers cleanse you with the waters upon the elevated cosmic fleecy filter; the seven great rivers provide water (for cleansing purposes). 4

तन्नु सत्यं पवमानस्यास्तु यत्र विश्वे कारवः संनसन्त ।
ज्योतिर्यदह्ने अकृणोदु लोकं प्रावन्मनुं दस्यवे करभीकम् ॥५॥
परि सद्मेव पशुमान्ति होता राजा न सत्यः समितीरियानः ।
सोमः पुनानः कलशाँ अयासीत्सीदन्मृगो न महिषो वनेषु ॥६॥

tán nú satyám pávamānasyāstu yá-tra víṣve kārávaḥ saṃnásanta | jyótir yád áhne ákriṇod u lokám prā́van mánuṃ dásyave kar abhíkam || 5 || pári sád-meva paṣumánti hótā rā́jā ná satyáḥ sámitīr iyānáḥ | só-maḥ punānáḥ kaláṣān ayāsit sídan mrigó ná mahishó vá-neshu || 6 || २ ||

(९.३) त्रिनवतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥३॥ साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥१॥
सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः ।
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्रियाभिः ॥२॥
उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः ।
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः ॥३॥

93.

Sākamúksho marjayanta svásāro dáṣa dhírasya dhītáyo dhánutrīḥ | háriḥ páry adravaj jā́ḥ sū́ryasya dróṇaṃ nana-kshe átyo ná vājī́ || 1 || sám mātṛíbhir ná ṣíṣur vāvaṣānó vṛíshā dadhanve puruváro adbhíḥ | máryo ná yóshām abhí nishkṛitáṃ yán sáṃ gachate kaláṣa usríyābhiḥ || 2 || utá prá pipya ū́dhar ághnyāyā índur dhā́rābhiḥ sacate sume-dhā́ḥ | mūrdhā́naṃ gā́vaḥ páyasā camū́shv abhí ṣrīṇanti vá-subhir ná niktaíḥ || 3 ||

May that truthful place (i.e. the sacrifice) of the flowing elixir be quickly ours, where all the worshippers assemble. That very light which brightens the day protects the mankind also. The elixir utilizes its effulgence for the destruction of non-believers and malicious persons. 5

As the ministrant priest proceeds to the house, full of kine and cattle, or just as the king, pledged for truth and justice, comes to parliament, or just as a buffalo comes to waters, so the divine elixir comes to the pitchers. 6

93

Ten sister-like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher like a swift horse. 1

The showerer of blessings (the divine elixir), loved by all and longing to meet divines, is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds. 2

And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as with newly washed dresses. 3

स नो॑ दे॒वेभि॑: पवमान र॒देन्दो॑ र॒यिम॒श्विनं॑ वावशा॒नः ।
र॒थि॒रा॒यता॑मुश॒ती पुरं॑धिरस्म॒द्र्य१॒॑गा दा॒वने॒ वसू॑नाम् ॥४॥
नू नो॑ र॒यिमुप॑ मास्व नृ॒वन्तं॑ पुना॒नो वा॒ताप्यं॑ वि॒श्वश्च॑न्द्रम् ।
प्र व॑न्दि॒तुरि॑न्दो ता॒र्यायु॑: प्रा॒तर्म॒क्षू धि॒याव॑सुर्जगम्यात् ॥५॥

sá no devébhih pavamāna radéndo rayím aṣvínam vāvaṣānáh | rathirāyátām uṣatí púraṃdhir asmadryàg á̄ dāváne vásūnām || 4 || nū́ no rayím úpa māsva nṛivántam punānó vātā́pyam viṣváṣcandram | prá vanditúr indo tāry á̄yuh prātár makshū́ dhiyá̄vasur jagamyāt || 5 || 3 ||

(९४) चतुर्नवतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कण्व ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥४॥ अधि॒ यद॑स्मिन्वा॒जिनी॑व॒ शुभ॒: स्पर्ध॑न्ते॒ धिय॒: सूर्ये॒ न विश॑: ।
अ॒पो वृ॑णा॒नः प॑वते कवी॒यन्व्र॒जं न प॑शु॒वर्ध॑नाय॒ मन्म॑ ॥१॥
द्वि॒ता व्यू॒र्ण्वन्न॒मृत॑स्य॒ धाम॑ स्व॒र्विदे॒ भुव॑नानि प्रथन्त ।
धिय॑: पिन्वा॒नाः स्वस॑रे॒ न गाव॑ ऋता॒यन्ती॑र॒भि वा॑वश्र॒ इन्दु॑म् ॥२॥

94.

Ádhi yád asmin vājínīva ṣúbha spárdhante dhíyah sū́rye ná víṣah | apó vṛiṇānáh pavate kavīyán vrajám ná paṣuvardhanāya mánma || 1 || dvitá̄ vyūrṇvánn amṛítasya dhā́ma svarvíde bhúvanāni prathanta | dhíyah pinvānáh svásare ná gá̄va ṛitāyántīr abhí vāvaṣra índum || 2 ||

O flowing elixir, may you, associated with Nature's bounties, our well-wishers, bestow upon us wealth and vigour; may your capacious mind, speeding on cosmic chariots come towards us to give us treasures. 4

O divine elixir, while being sanctified, measure out to us riches and a large family of men and also universally loving waters. O elixir, may the life of your praiser be prolonged; may he, rich in intelligence, flourish every morn from day to day. 5

94

The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in the waters, flows eager to meet its worshippers, like a cowherd going to a pleasant cow-stall for the nourishment of his cattle. 1

(The ambrosia is mixed twice with waters), thus the elixir, twice opens the abode of water. During that period, for it, the omniscient, all the worlds expand. The gratifying laudations, appropriate for the worship, invoke the divine elixir, which stays at the place of sacrifice, just as the kine staying and lowing in their stalls. 2

परि यत्कविः काव्या भरते शूरो न रथो भुवनानि विश्वा ।
देवेषु यशो मर्ताय भूषन्दक्षाय रायः पुरुभूषु नव्यः ॥३॥
श्रिये जातः श्रिय आ निरियाय श्रियं वयो जरितृभ्यो दधाति ।
श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रौ ॥४॥
इषमूर्जमभ्यर्षाश्वं गामुरु ज्योतिः कृणुहि मत्सि देवान् ।
विश्वानि हि सुषहा तानि तुभ्यं पवमान बाधसे सोम शत्रून् ॥५॥

pári yát kavíḥ kā́vyā bhárate ṣū́ro ná rátho bhúvanāni víṣvā | devéshu yáṣo mártāya bhū́shan dákshaya rayáḥ purubhū́shu návyaḥ || 3 || ṣriyé jātáḥ ṣriyá ā́ nír iyāya ṣríyam váyo jaritṛ́bhyo dadhāti | ṣríyam vásānā amṛitatvám āyan bhávanti satyā́ samithā́ mitádrau || 4 || ísham ū́rjam abhy àrshā́ṣvam gā́m urú jyótiḥ kriṇuhi mátsi devā́n | víṣvāni hí sushā́hā tā́ni túbhyam pávamāna bā́dhase soma ṣátrūn || 5 || 4 ||

(९५) पञ्चनवतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।
नृभिर्यतः कृणुते निर्णिजं गा अतो मतीर्जनयत स्वधाभिः ॥१॥
हरिः सृजानः पथ्यामृतस्येयर्ति वाचमरितेव नावम् ।
देवो देवानां गुह्यानि नामाविष्कृणोति बर्हिषि प्रवाचे ॥२॥

95.

Kánikranti hárir ā́ sṛijyámānaḥ sī́dan vánasya jaṭháre punānáḥ | nṛíbhir yatáḥ kriṇute nirṇíjam gā́ áto matī́r janayata svadhā́bhiḥ || 1 || háriḥ sṛijānáḥ pathyā̀m ṛitásyéyarti vā́cam aritéva nā́vam | devó devā́nām gúhyāni nā́māvísh kriṇoti barhíshi pravā́ce || 2 ||

The enlightened divine cosmic elixir listens to the invocations of the priests. Like a chariot, it goes round all the regions and gains popularity. Whatsoever wealth abides with immortals, it brings to the mortal-man. It is to be glorified at the place of universal sacrifice for the procurement of fresh and the preservation of the riches already bestowed. 3

It is generated for prosperity; it issues forth; it gives prosperity and sustenance to those who praise him. Clothing themselves in its prosperity, they obtain immortality, it moves with measured tread in its course and makes the struggles of life successful and victorious. 4

Bring to us food and fuel, horses and cattle; give us ample light. May all bounties of Nature be endowed with exhilaration. On your accounts, the devils have all been killed. O flowing elixir, subdue all our adversaries. 5

95

The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds. Chant hymns of praises and give offering of the elixir. 1

The golden-hued elixir, when let loose, sends forth its thrilling voice that indicates the path of truth as the boatman propels his boat; the bright elixir reveals to its worshippers squatting on the green lawns the secret names of the Lord. 2

अपामिवेदूर्मयस्तर्तुराणाः प्र मनीषा ईरते सोममच्छ ।
नमस्यन्तीरुप च यन्ति सं चा च विशन्त्युशतीरुशन्तम् ॥३॥
तं मर्मृजानं महिषं न सानावंशुं दुहन्त्युक्षणं गिरिष्ठाम् ।
तं वावशानं मतयः सचन्ते त्रितो बिभर्ति वरुणं समुद्रे ॥४॥
इष्यन्वाचमुपवक्तेव होतुः पुनान इन्दो वि ष्या मनीषाम् ।
इन्द्रश्च यत्क्षयथः सौभगाय सुवीर्यस्य पतयः स्याम ॥५॥

apā́m ivéd ūrmáyas tárturā-
ṇāḥ prá manīshā́ īrate sómam ácha | namasyántīr úpa ca yánti sám cá ca viṣanty uṣatír uṣántam || 3 || tám marmṛi-jānám mahishám ná sā́nāv aṅṣúm duhanty ukshánam gi-rishṭhā́m | tám vāvaṣānám matáyaḥ sacante tritó bibharti váruṇam samudré || 4 || íshyan vā́cam upavaktéva hótuḥ pu-nāná indo ví shya manīshā́m | índraṣ ca yát kshá́yathaḥ saúbhagāya suvíryasya pátayaḥ syāma || 5 || 5 ||

(९६) षण्णवतितमं सूक्तम्

(१–२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य दैवोदासिः प्रतर्दन ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना ।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥
समस्य हरिं हरयो मृजन्त्यश्वहयैरनिशितं नमोभिः ।
आ तिष्ठति रथमिन्द्रस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥२॥

96.

Prá senānīḥ ṣū́ro ágre ráthānāṃ gavyánn eti hárshate asya sénā | bhadrā́n kṛiṇvánn indrahavā́n sákhibhya ā́ sómo vástrā rabhasā́ni datte || 1 || sám asya hárim hárayo mṛijanty aṣvahayaír ániṣitam námobhiḥ | ā́ tishṭhati rátham índrasya sákhā vidvā́ṅ enā sumatím yāty ácha || 2 ||

It is true that the priests hurrying like the waves of the waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge in the divine elixir. 3

They, the devotees, milk forth like a buffalo the cleansed divine elixir, who dwells on a high place, who is the showerer, the sprinkler, and is placed between the two hemispheres; hymns follow and attend it as it roars; the sun, who dwells in the three abodes, supports it. The elixir is the defeater of adversaries in the firmament. 4

O elixir, while being purified you encourage us to offer prayers; may you direct us to sacred duties like an invoking priest. May you evoke our intellect, while you and the resplendent Lord, are present together. May we be prosperous; may we become the possessors of heroic vigour. 5

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In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes, The oblations and invocations are for the resplendent self to bring prosperity to friends. 1

The priests, decked with gold, express its green-tinted juice. The elixir mounts the chariot unyoked with horses and proceeds to the place of sacrifice (where hymns are chanted in its praise). The wise elixir is friendly to the resplendent self and meets the worshippers with affection 2

स नो॑ देव दे॒वता॑ते पवस्व म॒हे सो॑म॒ प्सर॑स इन्द्र॒पानः॑ ।
कृ॒ण्वन्न॒पो व॒र्षय॒न्द्यामु॒तेमामु॒रोरा नो॑ वरिवस्या पुना॒नः ॥३॥
अजी॑त॒येऽह॑तये पवस्व स्व॒स्तये॑ स॒र्वता॑तये बृह॒ते ।
तदु॑शन्ति॒ विश्व॑ इ॒मे सखा॑य॒स्तद॒हं व॑श्मि पवमान सोम ॥४॥
सोमः॑ पवते जनि॒ता म॑ती॒नां ज॑नि॒ता दि॒वो ज॑नि॒ता पृ॑थि॒व्याः ।
ज॒नि॒ताग्नेर्ज॑नि॒ता सूर्य॑स्य जनि॒तेन्द्र॑स्य ज॒नि॒तोत विष्णोः॑ ॥५॥

sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ | kṛiṇvánn apó varsháyan dyám utémấm urór ấ no varivasyā punānáḥ || 3 || ájītayé 'hataye pavasva svastáye sarvátātaye bṛihaté | tád uṣanti víṣva imé sákhāyas tád ahám vaṣmi pavamāna soma || 4 || sómaḥ pavate janitá matīnáṃ janitá divó janitá pṛithivyáḥ | janitágnér janitá sū́ryasya janitén-drasya janitótá víshṇoḥ || 5 || 6 ||

|| 5 ||

ब्र॒ह्मा दे॒वानां॑ पद॒वीः क॑वी॒नामृषि॒र्विप्रा॑णां महि॒षो मृ॒गाणा॑म् ।
श्ये॒नो गृध्रा॑णां॒ स्वधि॑ति॒र्वना॑नां॒ सोमः॑ प॒वित्र॒मत्ये॑ति॒ रेभ॑न् ॥६॥
प्रावी॑विपद्वा॒च ऊ॒र्मिं न सिन्धु॒र्गिरः॒ सोमः॒ पव॑मानो मनी॒षाः ।
अ॒न्तः पश्य॑न्वृ॒जने॒माव॑रा॒ण्या ति॑ष्ठति वृष॒भो गोषु॑ जा॒नन् ॥७॥

brahmá devánam padavíḥ kavínám ṛíshir víprāṇām ma-hishó mṛigáṇām | ṣyenó grídhrāṇāṃ svádhitir vánānāṃ só-maḥ pavítram áty eti rébhan || 6 || právīvipad vācá ūrmíṃ ná síndhur gíraḥ sómaḥ pávamāno manīsháḥ | antáḥ páṣyan vṛijánemávarāṇy ấ tishṭhati vṛishabhó góshu jānán || 7 ||

O divine elixir, the beverage of the resplendent self, flow onward to bless our sacrifice conducted to invoke all Nature's bounties. Activating water, you cause rain to fall across the midspace down upon this earth. May you come from the wide firmament, pure in form, to bestow upon us wealth. 3

Flow onward for our immunity from defeat and slaughter; flow on for our happiness and for the great universal sacrifice invoking Nature's all bounties. This is the wish of these friends assembled; even mine is this wish, O flowing divine elixir. 4

The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth. 5

The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, the foremost guide among the sages, the seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons. 6

The purified elixir, like a river, stirs the wave of sound (i.e., it evokes for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers. 7

स मत्सरः पृत्सु वन्वन्नवातः सहस्ररेता अभि वाजमर्ष ।
इन्द्रायेन्दो पवमानो मनीष्यंशोरूर्मिमीरय गा इषण्यन् ॥८॥
परि प्रियः कलशे देववात इन्द्राय सोमो रण्यो मदाय ।
सहस्रधारः शतवाज इन्दुर्वाजी न सप्तिः समना जिगाति ॥९॥
स पूर्व्यो वसुविज्जायमानो मृजानो अप्सु दुदुहानो अद्रौ ।
अभिशस्तिपा भुवनस्य राजा विदद्गातुं ब्रह्मणे पूयमानः ॥१०॥

sá

matsaráḥ pritsú vanvánn ávātaḥ sahásrareta abhí vájam arsha | índrāyendo pávamāno manīshy àṅsór ūrmím īraya gā́ ishaṇyán || 8 || pári priyáḥ kaláśe devávāta índraya sómo ráṇyo mádāya | sahásradhāraḥ śatávāja índur vājí ná sáptiḥ sámanā jigāti || 9 || sá pūrvyó vasuvíj jáyamāno mrijānó apsú duduhānó ádrau | abhiśastipā́ bhúvanasya rájā vidád gātúm bráhmaṇe pūyámānaḥ || 10 || 7 ||

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः ।
वन्वन्नवातः परिधींरपोर्णु वीरेभिरश्वैर्मघवा भवा नः ॥११॥
यथापवथा मनवे वयोधा अमित्रहा वरिवोविद्धविष्मान् ।
एवा पवस्व द्रविणं दधान इन्द्रे सं तिष्ठ जनयायुधानि ॥१२॥
पवस्व सोम मधुमाँ ऋतावापो वसानो अधि सानो अव्ये ।
अव द्रोणानि घृतवान्ति सीद मदिन्तमो मत्सर इन्द्रपानः ॥१३॥

tváyā hí naḥ pitáraḥ soma pū́rve kármāṇi cakrúḥ pavamāna dhírāḥ | vanvánn ávātaḥ paridhī́ṅr áporṇu vīrébhir áśvair maghávā bhavā naḥ || 11 || yáthāpavatha mánave vayodhā́ amitrahā́ varivovíd dhavíshmān | evā́ pavasva dráviṇaṃ dádhāna índre sáṃ tishṭha janáyāyudhāni || 12 || pávasva soma mádhumāñ ritávāpó vásāno ádhi sā́no ávye | áva dróṇāni ghritávānti sīda madíntamo matsará indrapā́naḥ || 13 ||

The elixir is the exhilarator; it harms the foes in battles, and yet itself never harmed. It flows through a thousand streams; it resists strength and vigour of the enemy. Being purified, O sage-like flowing elixir, may you mixed with milk send waves of thrill for the resplendent self. 8

The pleasing delightful elixir approached by divine powers, proceeds to the cosmos to exhilarate the resplendent self; the thousand-streamed and vigorous, the divine elixir proceeds like a strong horse to battle. 9

The eternal divine elixir, from its inception, is the finder of the hidden treasure; it is cleaned in the waters and milked under the pressing stones. It is the defender against enemies, and is the sovereign of the world; when purified for the worship, it leads the worshipper along the right path. 10

O flowing elixir, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining unvanquished, slay the wicked enemies, open the enclosures and enrich us with large gifts of wealth, vigour and children. 11

As you have been flowing to the earliest man, flow onward now possessing food, slaying enemies, acquiring wealth, having oblations, and bringing riches to us. May you abide yourself in the resplendent self and manifest your power of weapons. 12

Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating thought-evoking and gladdening, and as such a special beverage of the resplendent self. 13

वृष्टिं दिवः शतधारः पवस्व सहस्रसा वाजयुर्देववीतौ ।
सं सिन्धुभिः कलशे वावशानः समुस्रियाभिः प्रतिरन्न आयुः ॥१४॥
एष स्य सोमो मतिभिः पुनानोऽत्यो न वाजी तरतीदरातीः ।
पयो न दुग्धमदितेरिषिरमुर्विव गातुः सुयमो न वोळ्हा ॥१५॥

vrishṭím diváḥ ṣatádhāraḥ pavasva sahasrasā́ vājayúr devávītau | sám síndhubhiḥ kaláṣe vāvaṣānáḥ sám usríyābhiḥ pratirán na ā́yuḥ || 14 || eshá syá sómo matíbhiḥ punānó 'tyo ná vājī́ táratíd árātīḥ | páyo ná dugdhám áditer ishirám urv iva gātúḥ suyámo ná voḷhā́ || 15 || 8 ||

स्वायुधः सोतृभिः पूयमानोऽभ्यर्ष गुह्यं चारु नाम ।
अभि वाजं सप्तिरिव श्रवस्याभि वायुमभि गा देव सोम ॥१६॥
शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति वह्निं मरुतो गणेन ।
कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन् ॥१७॥
ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम् ।
तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप् ॥१८॥

svāyudháḥ sotṛíbhiḥ pūyámāno 'bhy ársha gúhyaṃ cā́ru nā́ma | abhí vā́jam sáptir iva ṣravasyā́bhí vāyúm abhí gā́ deva soma || 16 || ṣíṣuṃ jajñānáṃ haryatám mṛijanti ṣumbhánti váhnim marúto gaṇéna | kavír gīrbhíḥ kā́vyena kavíḥ sán sómaḥ pavítram áty eti rébhan || 17 || ṛíshimanā yá ṛishikṛít svarshā́ḥ sahásraṇīthaḥ padavī́ḥ kavīnā́m | tṛitī́yaṃ dhā́ma mahisháḥ síshāsan sómo virā́jam ánu rājati shṭúp || 18 ||

It is the one, that flows in a hundred streams, pours rain from the firmament. It is the one, who is the giver of hundred-fold wealth, and the bestower of food at the assembly of the divine powers; it is always eager to mix with the waters in the pitchers and reservoirs, and also with milk and curds. May it prolong our life. 14

This divine elixir, sanctified with praises, moves like a strong horse and overthrows adversities; it is strong like the pure milk freshly taken from the cow; it is enjoyable like a broad road, easily controllable like a docile well-trained horse. 15

O divine elixir, purified by the divine pressers, armed with noble weapons, may you send your secret desirable form (into the pitcher). May you like a horse bring us food in fulfilment of our desire for nourishment; grant us life and bring us wisdom. 16

They cleanse the charming infant elixir at its birth; the vital elements adorn its chariot with their associates. Being wise with songs, wise with wisdom, the elixir passes through the ultra-psychic filter. 17

The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousands of hymns, and a leader of the wise, stays in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent self. 18

चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत् ।
अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥१९॥
मर्यो न शुभ्रस्तन्वं मृजानोऽत्यो न सृत्वा सनये धनानाम् ।
वृषेव यूथा परि कोशमर्षन्कनिक्रदच्चम्वोरा विवेश ॥२०॥

camūshác chyenáḥ ṣakunó vibhṛ́tvā govindúr drapsá áyudhāni bíbhrat | apā́m ūrmíṃ sácamānaḥ samudráṃ turíyaṃ dháma mahishó vivakti || 19 || máryo ná ṣubhrás tanvàm mṛjānó 'tyo ná sṛ́tvā sanáye dhánānām | vṛ́sheva yūthá pári kóṣam árshan kánikradac camvòr á́ viveṣa || 20 || 9 ||

॥१०॥ पवस्वेन्दो पवमानो महोभिः कनिक्रदत्परि वाराण्यर्ष ।
क्रीळञ्चम्वोरा विश पूयमान इन्द्रं ते रसो मदिरो ममत्तु ॥२१॥
प्रास्य धारा बृहतीरसृग्रन्नक्तो गोभिः कलशाँ आ विवेश ।
साम कृण्वन्त्सामन्यो विपश्चित्क्रन्दन्नेत्यभि सख्युर्न जामिम् ॥२२॥
अपघ्नन्नेषि पवमान शत्रून्प्रियां न जारो अभिगीत इन्दुः ।
सीदन्वनेषु शकुनो न पत्वा सोमः पुनानः कलशेषु सत्ता ॥२३॥
आ ते रुचः पवमानस्य सोम योषेव यन्ति सुदुघाः सुधाराः ।
हरिरानीतः पुरुवारो अप्स्वचिक्रदत्कलशे देवयूनाम् ॥२४॥

pávasvendo pávamāno máhobhiḥ kánikradat pári vā́rāṇy arsha | krī́ḷañ camvòr á́ viṣa pūyámāna índraṃ te ráso madiró mamattu || 21 || prásya dhárā bṛhatír asṛgrann aktó góbhiḥ kaláṣāñ á́ viveṣa | sā́ma kṛṇván sāmanyò vipaṣcít krándann ety abhí sákhyur ná jāmím || 22 || apaghnánn eshi pavamāna ṣátrūn priyā́ṃ ná jāró abhígīta índuḥ | sī́dan vánesho ṣakunó ná pátvā sómaḥ punānáḥ kaláṣeshu sáttā || 23 || á́ te rúcaḥ pávamānasya soma yósheva yanti sudúghāḥ sudhā́rāḥ | hárir ā́nītaḥ puruvā́ro apsv ácikradat kaláṣe devayūnā́m || 24 || 10 ||

The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath). 19

Cleansing its body like a richly-decorated man, flowing to acquire riches like a rapid horse, rushing to the receptacle like a bull to the herd, the elixir repeatedly enters the cosmic reservoir with a roar. 20

O divine elixir, purified by the venerable priests, rush through the cosmic filter, crying repeatedly, may you after purification, sportingly rest in the pitcher. Let your exhilarating ambrosia put the resplendent self into the ecstasy of bliss. 21

Its copious streams are effusing in all their fulness. They are blended with milk and curds. Finally they flow onward and enter the cosmic pitchers; uttering the Saman chants, the elixir, skilful and omniscient, hastens onwards, just as a lover to a friendly beloved. 22

O flowing elixir, eulogized, you come chasing our foes, as a lover to his darling, or as a bird flies back to her nest. You finally settle in the reservoirs, having been mixed with water. 23

O elixir, effused and purified, your lustres emerge out with abundant sweetness and in copious streams like a woman (feeding the child with her breast milk). The golden-hued elixir, loved by all, has been brought to the altar and roars repeatedly in the goblet of the God-loving worshippers. 24

[अथ षष्ठोऽनुवाकः ॥] (९७) सप्तनवतितमं सूक्तम्

(१–५८) अष्टपञ्चाशदृचस्यास्य सूक्तस्य (१–३) प्रथमादितृचस्य मैत्रावरुणिर्वसिष्ठः, (४–६) चतुर्थ्यादितृचस्य वासिष्ठ इन्द्रप्रमतिः, (७–९) सप्तम्यादितृचस्य वासिष्ठो वृषगणः, (१०–१२) दशम्यादितृचस्य वासिष्ठो मन्युः, (१३–१५) त्रयोदश्यादितृचस्य वासिष्ठ उपमन्युः, (१६–१८) षोडश्यादितृचस्य वासिष्ठो व्याघ्रपात्, (१९–२१) एकोनविंश्यादितृचस्य वासिष्ठः शक्तिः, (२२–२४) द्वाविंश्यादितृचस्य वासिष्ठः कर्णश्रुत्, (२५–२७) पञ्चविंश्यादितृचस्य वासिष्ठो मृळीकः, (२८–३०) अष्टाविंश्यादितृचस्य वासिष्ठो वसुक्रः, (३१–४४) एकत्रिंश्यादिचतुर्दशर्चां शाक्त्यः पराशरः, (४५–५८) पञ्चचत्वारिंश्यादिचतुर्दशानामाङ्गिरसः कुत्स ऋषयः। पवमानः सोमो देवता। त्रिष्टुप् छन्दः॥

॥११॥ अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्।
सुतः पवित्रं पर्येति रेभन्मितेव सद्म पशुमान्ति होता॥१॥
भद्रा वस्त्रा समन्या वसानो महान्कविर्निवचनानि शंसन्।
आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देववीतौ॥२॥
समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे।
अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः॥३॥
प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय।
स्वादुः पवाते अति वारमव्यमा सीदाति कलशं देवयुर्नः॥४॥
इन्दुर्देवानामुप सख्यमायन्त्सहस्रधारः पवते मदाय।
नृभिः स्तवानो अनु धाम पूर्वमगन्निन्द्रं महते सौभगाय॥५॥

97.

Asyá preshā́ hemánā pūyámāno devó devébhiḥ sám apṛikta rásam | sutáḥ pavítram páry eti rébhan mitéva sádma paśumánti hótā || 1 || bhadrā́ vástrā samanyā̀ vásāno mahā́n kavír nivácanāni śáṅsan | ā́ vacyasva camvòḥ pūyámāno vicakshaṇó jā́gṛivir devávītau || 2 || sám u priyó mṛijyate sā́no ávye yaśástaro yaśásām kshaíto asmé | abhí svara dhánvā pūyámāno yūyám pāta svastíbhiḥ sádā naḥ || 3 || prá gāyatābhy àrcāma devā́n sómam hinota mahaté dhánāya | svādúḥ pavāte áti vā́ram ávyam ā́ sīdāti kaláśam devayúr naḥ || 4 || índur devā́nām úpa sakhyám āyán sahásradhāraḥ pavate mádāya | nṛíbhi stávāno ánu dhā́ma pū́rvam ágann índram mahaté saúbhagāya || 5 || 11 ||

97

The potency of the effused pure shining elixir is further activated by the touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care. 1

O great wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine scarifice. 2

(The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings. 3

We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acqirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher. 4

The divine elixir, desirous of entering into the friendship of Nature's bounties, flows in a thousand streams for their exhilaration. Glorified by the priests, it proceeds to its initial place. It goes to the resplendent self for the prosperity (of the entire family). 5

॥१२॥ स्तोत्रे राये हरिरर्षा पुनान इन्द्रं मदो गच्छतु ते भराय ।
देवैर्याहि सरथं राधो अच्छा यूयं पात स्वस्तिभिः सदा नः ॥६॥
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥७॥
प्र हंसासस्तृपलं मन्युमच्छामादस्तं वृषगणा अयासुः ।
आङ्गूष्यं पवमानं सखायो दुर्मर्षं साकं प्र वदन्ति वाणम् ॥८॥

stotré rāyé hárir arshā punāná índram mádo gachatu te bhárāya | devaír yāhi saráthaṃ rā́dho áchā yūyám pāta svastíbhiḥ sádā naḥ || 6 || prá kā́vyam uṣáneva bruvāṇó devó devā́nāṃ jánimā vivakti | máhivrataḥ ṣúcibandhuḥ pāvakáḥ padā́ varāhó abhy èti rébhan || 7 || prá hansā́sas tṛipálam manyúm áchāmā́d ástaṃ vṛíshagaṇā· ayāsuḥ | āñgūshyàm pávamānaṃ sákhāyo durmárshaṃ sākám prá vadanti vāṇám || 8 ||

स रंहत उरुगायस्य जूतिं वृथा क्रीळन्तं मिमते न गावः ।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः ॥९॥
इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।
हन्ति रक्षो बाधते पर्यरातीर्वरिवः कृण्वन्वृजनस्य राजा ॥१०॥

sá ranhata urugāyásya jūtím vṛíthā krīḷantam mimate ná gā́vaḥ | parīṇasáṃ kriṇute tigmáṣriñgo dívā hárir dádṛiṣe náktam ṛijráḥ || 9 || índur vājī́ pavate gónyoghā índre sómaḥ sáha ínvan mádāya | hánti ráksho bā́dhate páry árātīr várivaḥ kṛiṇván vṛijánasya rā́jā || 10 || 12 ||

Along with our chant of hymns, O green-tinted and purified, may you flow onward for our riches. May your exhilarating beverage animate the soul to a victory in a battle. May you share the chariot with Nature's other bounties to procure us wealth; may you protect us now and ever with blessing. 6

The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild boar with its foot. 7

Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir. 8

Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smoothly and steadily. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night. 9

The powerful flowing elixir, with copious juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies. 10

॥१३॥ अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः ।
इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥११॥
अभि प्रियाणि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन् ।
इन्दुर्धर्माण्यृतुथा वसानो दश क्षिपो अव्यत सानो अव्ये ॥१२॥
वृषा शोणो अभिकनिक्रदद्गा नदयन्नेति पृथिवीमुत द्याम् ।
इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचेतयन्नर्षति वाचमेमाम् ॥१३॥

ádha dhárayā mádhvā pricānás tiró róma pavate ádri-dugdhaḥ | índur índrasya sakhyáṃ jushāṇó devó devásya matsaró mádāya || 11 || abhí priyā́ṇi pavate punānó devó devā́n svéna rásena priñcán | índur dhármāṇy rituthā́ vásāno dáṣa kshípo avyata sā́no ávye || 12 || vríshā ṣóṇo abhikánikradad gā́ nadáyann eti prithivī́m utá dyā́m | índrasyeva vagnúr ā́ ṣriṇva ājaú pracetáyann arshati vā́cam émā́m || 13 ||

रसाय्यः पयसा पिन्वमान ईरयन्नेषि मधुमन्तमंशुम् ।
पवमानः संतनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥१४॥
एवा पवस्व मदिरो मदायोदग्राभस्य नमयन्वधस्नैः ।
परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः ॥१५॥

rasā́yyaḥ páyasā pínvamāna īráyann eshi mádhumantam aṅṣúm | pávamānaḥ saṃtaním eshi kriṇvánn índrāya soma parishicyámānaḥ || 14 || evā́ pavasva madiró mádāyodagrābhásya namáyan vadhasnaíḥ | pári várṇam bháramāṇo rúṣantaṃ gavyúr no arsha pári soma siktáḥ || 15 || 12 ||

Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent self. It gives out the divine sap for the enjoyment of every element that is divine in us. 11

Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy cosmic filter placed at a high level. 12

The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the voice of the resplendent self engaged in battle; encouraging and manifesting itself, it raises this voice. 13

Sweet and flavoured, and dripping with milk, the elixir, when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream. 14

O divine elixir, may you, the exhilarator, flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us in the sacrificial vessels. 15

॥१४॥ जुष्ट्वी न इन्दो सुपथा सुगान्युरौ पवस्व वरिवांसि कृण्वन् ।
घनेव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व सानो अव्ये ॥१६॥
वृष्टिं नो अर्ष दिव्यां जिगत्नुमिळावतीं शंगयीं जीरदानुम् ।
स्तुकेव वीता धन्वा विचिन्वन्बन्धूँरिमाँ अवराँ इन्दो वायून् ॥१७॥

jushṭvī na indo supáthā sugány uraú pavasva várivāṅsi kriṇván | ghanéva víshvag duritáni vighnánn ádhi shṇúnā dhanva sáno ávye || 16 || vṛishṭím no arsha divyám jigatnúm íḷāvatīm ṣamgáyīm jīrádānum | stúkeva vītá dhanvā vicinván bándhūṅr imáṅ ávarāṅ indo vāyún || 17 ||

ग्रन्थिं न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च सोम ।
अत्यो न क्रदो हरिरा सृजानो मर्यो देव धन्व पस्त्यावान् ॥१८॥
जुष्टो मदाय देवतात इन्दो परि ष्णुना धन्व सानो अव्ये ।
सहस्रधारः सुरभिरदब्धः परि स्रव वाजसातौ नृषह्ये ॥१९॥
अरश्मानो येऽरथा अयुक्ता अत्यासो न ससृजानास आजौ ।
एते शुक्रासो धन्वन्ति सोमा देवासस्ताँ उप याता पिबध्यै ॥२०॥

granthím ná ví shya grathitám punāná ṛijúm ca gātúm vṛijinám ca soma | átyo ná krado hárir á srijānó máryo deva dhanva pastyàvān || 18 || júshṭo mádāya devátāta indo pári shṇúnā dhanva sáno ávye | sahásradhāraḥ surabhír ádabdhaḥ pári srava vájasātau nṛisháhye || 19 || arasmáno yè 'rathá áyuktā átyāso ná sasṛijānása ājaú | eté ṣukráso dhanvanti sómā dévāsas táṅ úpa yātā píbadhyai || 20 || 14 ||

Pleased with our invocations, O elixir, flow to us. Granting us riches, may you come by holy paths and be easily acquired; may you beat down the demoniac obstacles on every side as with a club; run over the fleecy filter placed at an elevation. 16

Pour on us celestial rains, quick-falling, food-giving, health-providing, and promptly munificent. O elixir, send these breezes of lower regions which move like a kinsman seeking beloved infants. 17

O divine elixir, while being brightened and filtered, liberate me from knotted tangles of the world; grant me a straight path and strength. O golden-hued divine-elixir, when you flow, you spell out a sound as that of a moving horse. Flow on and on, O elixir, and stay in your receptacle which is your final dwelling. 18

O divine elixir, flow onward in a stream from the fleecy filter placed at an elevated summit for our delight. O inviolate, fragrant, irresistible, flow on for the acquisition of food that causes victory in the battle. 19

These brilliant divine elixirs flow like horses let loose in the battle without reins, without chariots, and unharnessed; (they finally come to the vessels and stored). May you, O Nature's bounties, come near to enjoy them. 20

॥१५॥ एवा नं इन्दो अभि देववीतिं परिं स्रव नभो अर्णश्चमूषुं ।
सोमो अस्मभ्यं काम्यं बृहन्तं रयिं ददातु वीरवन्तमुग्रम् ॥२१॥
तक्षद्यदी मनसो वेनंतो वाग्ज्येष्ठस्य वा धर्मणि क्षोरनीके ।
आदीमायन्वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम् ॥२२॥

evá na indo abhí devávītim pári srava nábho árṇaṣ camū́shu | sómo asmábhyam kā́myam brihántam rayím dadātu vīrávantam ugrám || 21 || tákshad yádī mánaso vénato vā́g jyéshṭhasya vā dhármaṇi kshór ánīke | ā́d īm āyan váram ā́ vāvaṣānā́ júshṭam pátim kaláṣe gā́va índum || 22 ||

प्र दानुदो दिव्यो दानुपिन्व ऋतमृताय पवते सुमेधाः ।
धर्मा भुवद्वृजन्यस्य राजा प्र रश्मिभिर्दशभिर्भारि भूमं ॥२३॥
पवित्रेभिः पवमानो नृचक्षा राजा देवानामुत मर्त्यानाम् ।
द्विता भुवद्रयिपती रयीणामृतं भरत्सुभृतं चार्विन्दुः ॥२४॥
अर्वा इव श्रवसे सातिमच्छेन्द्रस्य वायोरभि वीतिमर्ष ।
स नः सहस्रा बृहतीरिषो दा भवा सोम द्रविणोवित्पुनानः ॥२५॥

prá dānudó divyó dānupinvá ṛitám ṛitā́ya pavate sumedhā́ḥ | dharmā́ bhuvad vṛijanyàsya rā́jā prá raṣmíbhir daṣábhir bhāri bhū́ma || 23 || pavítrebhiḥ pávamāno nṛicákshā rā́jā devā́nām utá mártyānām | dvitā́ bhuvad rayipátī rayīṇā́m ṛitám bharat súbhṛitam cā́rv índuḥ || 24 || árvāñ iva ṣrávase sātím áchéndrasya vāyór abhí vītím arsha | sá naḥ sahásrā bṛihatír ísho dā bhávā soma draviṇovít punānáḥ || 25 || 15 ||

So, O divine elixir, pour the water from the firmament into the cosmic vessels; may the elixir bestow upon us desirable riches in abundance, brave offspring and strength. 21

The zealous worshippers utter hymns in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratification. 22

The divine elixir is the benefactor of givers; it pours blessings on the liberal givers. The intelligent elixir distils its true beverage for the truth-abiding resplendent self. The radiant elixir is the sustainer of strength; it is carefully handled by the ten fingers (when the herbal plant is cleansed and squeezed for its sap). 23

The elixir is purified through the cosmic filters. It is the observer of man and the sovereign of immortal Nature as well as mortals; it stays both in the organic and inorganic worlds. The elixir mixes completely in a nice form with clear and pleasing waters. 24

Hasten, O divine elixir, to give nourishing food to the self and to our vital organs. Come to us like a horse; brings us food; may we acquire wealth; give us abundant thousand-fold food; O elixir, when adorned, may you become the dispenser of riches. 25

देवाव्यो नः परिषिच्यमानाः क्षयं सुवीरं धन्वन्तु सोमाः ।
आयज्यवः सुमतिं विश्ववारा होतारो न दिवियजो मन्द्रतमाः ॥२६॥
एवा देव देवताते पवस्व महे सोम प्सरसे देवपानः ।
महश्चिद्धि ष्मसि हिताः समर्ये कृधि सुष्ठाने रोदसी पुनानः ॥२७॥
अश्वो न क्रदो वृषभिर्युजानः सिंहो न भीमो मनसो जवीयान् ।
अर्वाचीनैः पथिभिर्ये रजिष्ठा आ पवस्व सौमनसं न इन्दो ॥२८॥

devāvyò naḥ parishicyámānāḥ ksháyam suvíram dhanvantu sómāḥ | āyajyávaḥ sumatím viṣvávārā hótāro ná diviyájo mandrátamaḥ || 26 || evá deva devátate pavasva mahé soma psárase devapā́naḥ | maḥáṣ cid dhí shmási hitáḥ samaryé kṛidhí sushṭhāné ródasī punānáḥ || 27 || áṣvo nó krado vṛíshabhir yujānáḥ siṅhó ná bhīmó mánaso jávīyān | arvācínaiḥ pathíbhir yé rájishṭhā á pavasva saumanasám na indo || 28 ||

शतं धारा देवजाता असृग्रन्त्सहस्रमेनाः कवयो मृजन्ति ।
इन्दो सनित्रं दिव आ पवस्व पुरएतासि महतो धनस्य ॥२९॥
दिवो न सर्गा अससृग्रमह्नां राजा न मित्रं प्र मिनाति धीरः ।
पितुर्न पुत्रः क्रतुभिर्यतान आ पवस्व विशे अस्या अजीतिम् ॥३०॥

ṣatám dhā́rā devájātā asṛigran sahásram enāḥ kaváyo mṛijanti | índo sanítram divá á pavasva puraetā́si maható dhánasya || 29 || divó ná sárgā asasṛigram áhnām rā́jā ná mitrám prá mināti dhíraḥ | pitúr ná putráḥ krátubhir yatāná á pavasva viṣé asyá ájītim || 30 || 16 ||

When mixed with waters, may the juices of divine elixir, delightful to natural forces, bring us a dwelling and brave children. The elixir is rich in all boons. They, the juices, guide us like the ministrant priests. These elixirs are the precursors of divine favours; they are ever used in every sacrifice; they are acceptable to all; they are the performers of celestial sacrifice and the givers of superb bliss. 26

Divine elixir is the beverage of Nature's bounties; may it flow at the cosmic sacrifice for our abundant food; urged on by you, may we overcome even mighty adversaries in battle; may you render heaven and earth happy abodes for us. 27

Yoked by priests (strong men), may you, O elixir, neighing like a horse, terrible as a lion, swifter than thought, pour happiness upon us. May you flow forth and be directed hitherward by those paths, which are the most direct, most up to date, for our happiness and concord. 28

O elixir, you are issuing forth through hundred streams for nourishing Nature's bounties. The sages brighten these thousand streams. O elixir, pour wealth upon us from heaven; you are the precursor of abundant riches. 29

The streams of divine elixir descend from heaven as the rays of the sun. Like a prudent king, the elixir does not abandon his friend at all. As a virtuous son engaged in pious acts gives comforts to the family, so may our mankind receive your blessings for success and victory and immunity from defeat. 30

प्र ते॒ धारा॒ मधु॑मतीरसृग्र॒न्वारा॒न्यत्पू॒तो अ॒त्येष्यव्या॑न् ।
पव॑मान॒ पव॑से॒ धाम॒ गोनां॑ जज्ञा॒नः सूर्य॑मपिन्वो अ॒र्कैः ॥३१॥
कनि॑क्रद॒दनु॒ पन्था॑मृ॒तस्य॑ शु॒क्रो वि भा॑स्य॒मृत॑स्य॒ धाम॑ ।
स इन्द्रा॑य पवसे मत्स॒रवा॑न्हिन्वा॒नो वाचं॑ म॒तिभिः॑ कवी॒नाम् ॥३२॥
दि॒व्यः सु॑प॒र्णोऽव॑ चक्षि सोम॒ पिन्व॒न्धाराः॒ कर्म॑णा दे॒ववी॑तौ ।
एन्दो॑ विश क॒लशं॑ सोम॒धानं॒ क्रन्द॑न्निहि॒ सूर्य॒स्योप॑ र॒श्मिम् ॥३३॥

prá te dhárā mádhumatīr asṛigran vā́rān yát pūtó atyéshy ávyān | pávamāna pávase dhā́ma gónām jajñānáḥ sū́ryam apinvo arkaíḥ || 31 || kánikradad ánu pántham ṛitásya ṣukró ví bhāsy amṛítasya dhā́ma | sá índrāya pavase matsarávān hinvānó vā́cam matíbhiḥ kavīnā́m || 32 || divyáḥ suparṇó 'va cakshi soma pínvan dhā́rāḥ kármaṇā devávītau | éndo viṣa kaláṣam somadhā́nam krándann ihi sū́ryasyópa raṣmím || 33 ||

ति॒स्रो वाच॑ ईरयति॒ प्र वह्नि॑र्ऋ॒तस्य॑ धी॒तिं ब्रह्म॑णो मनी॒षाम् ।
गावो॑ यन्ति॒ गोप॑तिं पृ॒च्छमा॑नाः॒ सोमं॑ यन्ति म॒तयो॑ वावशा॒नाः ॥३४॥
सोमं॒ गावो॑ धे॒नवो॑ वावशा॒नाः सोमं॒ विप्रा॑ म॒तिभिः॑ पृ॒च्छमा॑नाः ।
सोमः॑ सु॒तः पू॑यते अ॒ज्यमा॑नः॒ सोमे॑ अ॒र्कास्त्रि॒ष्टुभः॒ सं न॑वन्ते ॥३५॥

tisró vā́ca īrayati prá váhnir ṛitásya dhītím bráhmaṇo manīshā́m | gā́vo yanti gópatim pṛichámānāḥ sómam yanti matáyo vāvaṣānā́ḥ || 34 || sómam gā́vo dhenávo vāvaṣānā́ḥ sómam víprā matíbhiḥ pṛichámānāḥ | sómaḥ sutáḥ pūyate ajyámānaḥ sóme arkā́s trishṭúbhaḥ sám navante || 35 || 17 ||

Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance. 31

Roaring repeatedly along the path of truth and eternal order, may you shine as the banner of immortality. May you flow, providing exhilaration to the resplendent self. May you send forth your voice while the sages are engaged in chanting hymns of praise. 32

O divine elixir, you are celestial and with attractive leaves (or feathers) you look down upon us from all sides. May you pour forth your streams of bliss during the sacred works of the pious; may you enter into the cosmic reservior and roaring aloud approach the rays of the radiant sun. 33

The sage, radiant like fire, utters the triple speech (Rk, Yajuś, Saman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master. 34

The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk; The divine elixir is invoked by chanting hymns in Tristup (and other metres). 35

॥१८॥ एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति ।
इन्द्रमा विश बृहता रवेण वर्धया वाचं जनया पुरंधिम् ॥३६॥
आ जागृविर्विप्र ऋता मतीनां सोमः पुनानो असदच्चमूषु ।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥३७॥
स पुनान उप सूरे न धातोभे अप्रा रोदसी वि ष आवः ।
प्रिया चिद्यस्य प्रियसास ऊती स तू धनं कारिणे न प्र यंसत् ॥३८॥

evā́ naḥ soma parishicyámāna ā́ pavasva pūyámānaḥ svastí | índram ā́ viṣa bṛihatā́ rávena vardháyā vā́caṃ janáyā púraṃdhim || 36 || ā́ jā́gṛivir vípra ṛitā́ matīnā́ṃ sómaḥ punānó asadac camū́shu | sápanti yám mithunā́so níkāmā adhvaryávo rathirā́saḥ suhástāḥ || 37 || sá punāná úpa sū́re ná dhā́tóbhé aprā ródasī ví shá āvaḥ | priyā́ cid yásya priyasā́sa ūtī́ sá tū́ dhánaṃ kāríṇe ná prá yaṅsat || 38 ||

स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाँ अभि नो ज्योतिषावीत् ।
येना नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमुष्णन् ॥३९॥
अक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः ॥४०॥

sá vardhitā́ várdhanaḥ pūyámānaḥ sómo mīḍhvā́ñ abhí no jyótishāvīt | yénā naḥ pū́rve pitáraḥ padajñā́ḥ svarvído abhí gā́ ádrim ushṇán || 39 || ákrān samudráḥ prathamé vídharmañ janáyan prajā́ bhúvanasya rā́jā | vṛíshā pavítre ádhi sā́no ávye bṛihát sómo vāvṛidhe suvāná índuḥ || 40 || 18 ||

O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us. 36

The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to touch by their hands this elixir. 37

The purified brightened elixir goes to the resplendent self, as the year approaches the sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer. 38

May the divine elixir, the augmenter and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it our forefathers, tracing the foot-marks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks. 39

The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation. 40

॥१९.॥ महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोऽजनयत्सूर्ये ज्योतिरिन्दुः ॥४१॥
मत्सि वायुमिष्टये राधसे च मत्सि मित्रावरुणा पूयमानः ।
मत्सि शर्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥४२॥
ऋजुः पवस्व वृजिनस्य हन्तापामीवां बाधमानो मृधश्च ।
अभिश्रीणन्पयः पयसाभि गोनामिन्द्रस्य त्वं तव वयं सखायः ॥४३॥

mahát tát sómo mahisháș cakārāpā́m yád gárbhó 'vṛiṇīta devā́n | ádadhād índre pávamāna ójó 'janayat sū́rye jyótir índuḥ || 41 || mátsi vāyúm ishṭáye rā́dhase ca mátsi mitrā́váruṇā pūyámānaḥ | mátsi ṣárdho mā́rutam mátsi devā́n mátsi dyā́vāpṛithiví deva soma || 42 || ṛijúḥ pavasva vṛijinásya hantā́pā́mīvām bā́dhamāno mṛ́dhaș ca | abhiṣrīṇán páyaḥ páyasābhí gónām índrasya tvám táva vayám sákhāyaḥ || 43 ||

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं च ।
स्वदस्वेन्द्राय पवमान इन्दो रयिं च न आ पवस्वा समुद्रात् ॥४४॥
सोमः सुतो धारयात्यो न हित्वा सिन्धुर्न निम्नमभि वाज्यक्षाः ।
आ योनिं वन्यमसदत्पुनानः समिन्दुर्गोभिरसरत्समद्भिः ॥४५॥

mádhvaḥ sū́dam pavasva vásva útsam vīrám ca na ā́ pavasvā bhágam ca | svádasvéndrāya pávamāna indo rayím ca na ā́ pavasvā samudrā́t || 44 || sómaḥ sutó dhā́rayā́tyo ná hítvā síndhur ná nimnám abhí vājy àkshāḥ | ā́ yónim ványam asadat punānáḥ sám índur góbhir asarat sám adbhíḥ || 45 || 19 ||

The mighty elixir achieves the mighty work. Being the germ of the waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun. 41

Exhilarate wind for our food and wealth, exhilarate the sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir. 42

O divine bliss, you flow out straight-way with ease; you are the slayer of the crooked and the wicked; you drive away diseases, ills and malices. May you flow onward; your juice is mixed with the milk of cows. And then you become the friend of the resplendent self, the aspirant, and we are your friends. 43

Pour forth a spring of treasure; provide us sweetness, grant us brave offspring and happy fortune; may sweetness flow for the aspirant, the resplendent self, O elixir, when purified; pour riches upon us from the firmament. 44

The divine elixir of life force, effused in a stream, speeds up like a courser. It flows out forcefully (from a filter) like a river speeding downward; purified, it rests in the wooden vessel; the elixir mixes with the waters, milk and curds. 45

॥२०॥

एष स्य ते पवत इन्द्र सोमश्चमूषु धीर उशते तवस्वान् ।
स्वर्चक्षा रथिरः सत्यशुष्मः कामो न यो देवयतामसर्जि ॥४६॥
एष प्रत्नेन वयसा पुनानस्तिरो वर्पांसि दुहितुर्दधानः ।
वसानः शर्म त्रिवरूथमप्सु होतेव याति समनेषु रेभन् ॥४७॥
नू नस्त्वं रथिरो देव सोम परि स्रव चम्वोः पूयमानः ।
अप्सु स्वादिष्ठो मधुमाँ ऋतावा देवो न यः सविता सत्यमन्मा ॥४८॥

eshá syá te pavata indra sómaş camúshu dhíra uşaté távasvān | svàrcakshā rathiráḥ satyáşushmaḥ kámo ná yó devayatám ásarji || 46 || eshá pratnéna váyasa punānás tiró várpāṅsi duhitúr dádhanaḥ | vásānaḥ şárma trivárūtham apsú hóteva yāti sámaneshu rébhan || 47 || nú nas tvám rathiró deva soma pári srava camvòḥ puyámanaḥ | apsú svádishṭho mádhumāṅ ṛitávā devó ná yáḥ savitá satyámanmā || 48 ||

अभि वायुं वीत्यर्षा गृणानो३ऽभि मित्रावरुणा पूयमानः ।
अभी नरं धीजवनं रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम् ॥४९॥
अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः ।
अभि चन्द्रा भर्तवे नो हिरण्याभ्यश्वान्रथिनो देव सोम ॥५०॥

abhí vayúm vīty àrshā griṇanó 'bhí mitrávárunā pūyámānaḥ | abhí náram dhījávanam rathesṭhám abhíndram vríshaṇam vájrabahum || 49 || abhí vástra suvasanány arshabhí dhenúḥ sudúghaḥ pūyámanaḥ | abhí candrá bhártave no híranyābhy áşvan rathíno deva soma || 50 || 20 ||

The filtered sagacious elixir flows into the receptacles for your sake, O aspirant, the resplendent soul, since you crave for it; it is all-seeing, car-borne, truly potent, and has been sent forth to fulfil the wish of true devotees and sacrificers. 46

The divine elixir, that comes to the sacrifice has the following characteristics: from the earliest times, the practice has been to mix it with nutrients and filter; in spite of the land and climatic variations, it remains uninfluenced; it acclimatizes itself in respect to three variations: hot, cold and moisture; with a thrilling sound it mixes with waters. 47

The elixir of divine force in flow is speedy like a chariot, it is filtered through sacrificial strainers, and is instilled into waters with which it mixes; it is sweet, tasting like honey, it is sweet stimulator and impeller; like other divinities, it responds to sincere praises. 48

Being eulogized, may it hasten to the wind: being purified, hasten to the sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent self, the showerer and the wielder of the thunderbolt. 49

O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots. 50

॥२१॥ अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः ।
अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः ॥५१॥
अया पवा पवस्वैना वसूनि मांश्चत्व इन्दो सरसि प्र धन्व ।
ब्रध्नश्चिदत्र वातो न जूतः पुरुमेधश्चित्तकवे नरं दात् ॥५२॥

abhi no arsha divyā vásuny abhí víṣvā pā́rthivā pūyámānaḥ | abhí yéna dráviṇam aṣnávāmābhy ā́rsheyám jamadagnivát naḥ || 51 || ayā́ pavā́ pavasvainā́ vásūni māṅṣcatvá indo sárasi prá dhanva | bradhnáṣ cid átra vā́to ná jūtáḥ purumédhaṣ cit tákave náram dāt || 52 ||

उत न एना पवया पवस्वाधि श्रुते श्रवाय्यस्य तीर्थे ।
षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय ॥५३॥
महीमे अस्य वृषनाम शूषे मांश्चत्वे वा पृशने वा वधत्रे ।
अस्वापयन्निगुतः स्नेहयच्चापामित्राँ अपाचितो अचेतः ॥५४॥
सं त्री पवित्रा विततान्येष्यन्वेकं धावसि पूयमानः ।
असि भगो असि दात्रस्य दातासि मघवा मघवद्भ्य इन्दो ॥५५॥

utá na enā́ pavayā́ pavasvā́dhi ṣruté ṣravā́yyasya tīrthé | shashṭím sahásrā naigutó vásūni vṛikshám ná pakvám dhūnavad ráṇāya || 53 || máhīmé asya vṛíshanāma ṣūshé mā́ṅṣcatve vā pṛíṣane vā vádhatre | ásvāpayan nigútaḥ snehāyac cā́pāmítrāṅ ápācito acetáḥ || 54 || sám trī́ pavítrā vítatāny eshy ánv ékam dhāvasi pūyámānaḥ | ási bhágo ási dātrásya dātā́si maghávā maghávadbhya indo || 55 || २१ ||

While being filtered and purified, bring us celestial treasures; bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing. 51

O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services. 52

O worthy of renown, flow on for us, pure and filtered, at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversaries. 53

Eagerly do we pray for these two great rewards : the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand-to-hand fight; it puts the foes to sleep and drives them away; may you, O divine elixir, drive away the unfriendly and unbelievers. 54

You flow forth unto three outstretched filters; you hasten to all of them, one by one in turn; you are auspicious; you are donor of gifts, O divine elixir; you are much more liberal and munificient than any other affluent. 55

॥२२॥ एष विश्ववित्पवते मनीषी सोमो विश्वस्य भुवनस्य राजा ।
द्रप्साँ ईरयन्विदथेष्विन्दुर्वि वारमव्यं समयाति याति ॥५६॥
इन्दुं रिहन्ति महिषा अदब्धाः पदे रेभन्ति कवयो न गृध्राः ।
हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते रूपमपां रसेन ॥५७॥
त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५८॥

eshá vişvavít pavate manīshí sómo víşvasya bhúvanasya rájā | drapsáñ īráyan vidátheshv índur ví váram ávyam samáyáti yāti || 56 || índuṃ rihanti mahishá ádabdhāḥ padé rebhanti kaváyo ná gṛ́dhrāḥ | hinvánti dhírā daşábhiḥ kshípābhiḥ sám añjate rūpám apáṃ rásena || 57 || tváyā vayáṃ pávamānena soma bháre kṛitáṃ ví cinuyāma şá-şvat | tán no mitró váruṇo māmahantām áditiḥ síndhuḥ pṛi-thiví utá dyaúḥ || 58 || 22 ||

(९८) अष्टनवतितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य वार्षागिरोऽम्बरीषो भारद्वाज ऋजिश्वा च ऋषी । पवमानः सोमो देवता । (१–१०, १२) प्रथमादिदशर्चां द्वादश्याश्चानुष्टुप्, (११) एकादश्याश्च बृहती छन्दसी ॥

॥२३॥ अभि नो वाजसातमं रयिमर्ष पुरुस्पृहम् ।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभ्वासहम् ॥१॥
परि ष्य सुवानो अव्ययं रथे न वर्माव्यत ।
इन्दुरभि द्रुणा हितो हियानो धाराभिरक्षाः ॥२॥

98.

Abhí no vājasátamaṃ rayím arsha puruspṛ́ham | índo sahásrabharṇasaṃ tuvidyumnáṃ vibhvāsáham || 1 || pári shyá suvanó avyáyaṃ ráthe ná vármāvyata | índur abhí drúṇā hitó hiyanó dhárābhir akshāḥ || 2 ||

This all-knowing sage, the elixir of divine life force, the sovereign of the whole world, flows forth; distilling its drops at the holy places this elixir passes to the cosmic fleecy filter from both sides. 56

The adorable, unassailable divine elements sip the divine elixir; they hail it at its station like worshippers coveting for wealth; the skilful priests send forth the elixir after cleansing them with ten fingers : they anoint its body with waters (i.e. the effused elixir is mixed with waters). 57

O elixir, may we ever, with you, effused, pure and filtered, as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us. 58

98

Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes. 1

When effused, the elixir of divine life force, flows to the cosmic woollen filter, as a well-protected warrior in a chariot covered in mail. In the midst of chants of hymns the wooden casks pour it on the filter and the clear sap flows out in streams. 2

परि ष्य सुवानो अक्षा इन्दुरव्ये मदच्युतः ।
धारा य ऊर्ध्वो अध्वरे भ्राजा नैति गव्ययुः ॥३॥
स हि त्वं देव शश्वते वसु मर्ताय दाशुषे ।
इन्दो सहस्रिणं रयिं शतात्मानं विवाससि ॥४॥
वयं ते अस्य वृत्रहन्वसो वस्वः पुरुस्पृहः ।
नि नेदिष्ठतमा इषः स्याम सुम्नस्याध्रिगो ॥५॥
द्विर्यं पञ्च स्वयशसं स्वसारो अद्रिसंहतम् ।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त्यूर्मिणम् ॥६॥

pári shyá suvānó aksha índur ávye mádacyutaḥ | dhárā yá ūrdhvó adhvaré bhrājá naíti gavyayúḥ || 3 || sá hí tvám deva ṣáṣvate vásu mártaya daṣúshe | índo sahasríṇam rayím ṣatátmānam vivasasi || 4 || vayám te asyá vritrahan váso vásvaḥ puruspríhaḥ | ní nédishṭhatamā isháḥ syáma sumnásyādhrigo || 5 || dvír yám páñca sváyaṣasam svásāro ádrisaṃhatam | priyám índrasya kámyam prasnāpáyanty ūrmíṇam || 6 || २३ ||

॥२४॥

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण ।
यो देवान्विश्वाँ इत्परि मदेन सह गच्छति ॥७॥
अस्य वो ह्यवसा पान्तो दक्षसाधनम् ।
यः सूरिषु श्रवो बृहद्दधे स्वर्ण हर्यतः ॥८॥
स वां यज्ञेषु मानवी इन्दुर्जनिष्ट रोदसी ।
देवो देवी गिरिष्ठा अस्रेधन्तं तुविष्वणि ॥९॥

pári tyám haryatám hárim babhrúm punanti várena | yó deván víṣvāñ ít pári mádena sahá gáchati || 7 || asyá vo hy ávasā pánto dakshasádhanam | yáḥ sūríshu ṣrávo brihád dadhé svàr ṇá haryatáḥ || 8 || sá vāṃ yajñéshu mānavī índur janishṭa rodasī | devó devī girishṭhá ásredhan táṃ tuvishváṇi || 9 ||

The shining elixir, being effused, flows through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds. 3

O divine elixir, you grant riches, thousand-fold and hundred-fold treasure, to every one who offers libations. 4

O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance. 5

The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister-fingers give bath to the elixir plant. 6

It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature's all bounties with exhilaration. 7

May you drink this strengthening elixir which is loved by all and is brilliant like the sun, and which bestows abundant strength upon its worshippers and enlightened persons. 8

O divine heaven and earth, the well-wisher of the mankind, this elixir plant grows at your sacrifice; it is radiant and abides in hilly tracts; priests express it at the ceremony, where hymns are chanted with sweet rhythm. 9

इन्द्रा॑य सोम॒ पात॑वे वृत्र॒घ्ने परि॑ षिच्यसे ।
नरे॑ च॒ दक्षि॑णावते दे॒वाय॑ सदना॒सदे॑ ॥१०॥
ते प्र॒त्नासो॒ व्यु॑ष्टिषु॒ सोमा॑: प॒वित्रे॑ अक्षरन् ।
अ॒प॒प्रोथ॑न्तः सनु॒तर्हु॑र॒श्चित॑: प्रा॒तस्ताँ अप्र॑चेतसः ॥११॥
तं सखा॑यः पु॒रोरुचं॑ यू॒यं व॒यं च॑ सू॒रय॑: ।
अ॒श्याम॒ वाज॑गन्ध्यं स॒नेम॒ वाज॑पस्त्यम् ॥१२॥

índrāya soma pắtave vṛitraghné pári shicyase | náre ca dákshiṇāvate devấya sadanāsáde || 10 || té pratnáso vyùshṭishu sómāḥ pavítre aksharan | apapróthantaḥ sanutár hurascítaḥ prātás tấñ ápracetasaḥ || 11 || tám sakhāyaḥ purorúcaṃ yūyáṃ vayáṃ ca sūráyaḥ | aṣyáma vấjagandhyaṃ sanéma vấjapastyam || 12 || 24 ||

(९९) नवनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपौ रेभसूनू ऋषी । पवमानः सोमो देवता । (१) प्रथमर्चो बृहती, (२-८) द्वितीयादिसप्तानाञ्चानुष्टुप् छन्दसी ॥

॥२५॥

आ ह॑र्य॒ताय॑ धृ॒ष्णवे॒ धनु॑स्तन्वन्ति॒ पौंस्य॑म् ।
शु॒क्रां व॑य॒न्त्यसु॑राय नि॒र्णिजं॑ वि॒पामग्रे॑ मही॒युव॑: ॥१॥
अध॑ क्ष॒पा परि॑ष्कृतो॒ वाजाँ॑ अ॒भि प्र गा॑हते ।
यदी॑ वि॒वस्व॑तो॒ धियो॒ हरिं॑ हि॒न्वन्ति॒ यात॑वे ॥२॥

99.

Á haryatáya dhṛishṇáve dhánus tanvanti paúṅsyaṃ | ṣukrấṃ vayanty ásurāya nirṇíjaṃ vipấm ágrė mahīyúvaḥ || 1 || ádha kshapấ párishkṛito vấjāñ abhí prá gāhate | yádī vivásvato dhíyo hárim hinvánti yấtave || 2 ||

O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage. 10

Those eternal elixirs flow into the cosmos at the morning hours, driving away the evil-minded wicked; these elixirs are filtered at the early dawn. 11

May you and we, O friends, enjoy the bright, fragrant and envigorating elixir; may we have the comforts of boarding and lodging. 12

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People stretch the bow of manly vigour to obtain the blessings of this beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise persons to clarify the mighty elixir. 1

And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers). 2

तमस्य मर्जयामसि मदो य इन्द्रपातमः ।
यं गाव आसभिर्दधुः पुरा नूनं च सूरयः ॥३॥
तं गाथया पुराण्या पुनानमभ्यनूषत ।
उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥४॥
तमुक्षमाणमव्यये वारे पुनन्ति धर्णसिम् ।
दूतं न पूर्वचित्तय आ शासते मनीषिणः ॥५॥

tám asya marjayāmasi mádo yá indrapátamaḥ | yáṃ gā́va āsábhir dadhúḥ purā́ nūnáṃ ca sūráyaḥ || 3 || táṃ gā́thayā purāṇyā́ punānám abhy ànūshata | utó kṛipanta dhītáyo devā́nāṃ nā́ma bibhratīḥ || 4 || tám ukshámāṇam avyáye vā́re punanti dharṇasím | dūtáṃ ná pūrvácittaya ā́ ṣāsate manīshíṇaḥ || 5 || 25 ||

॥२६॥

स पुनानो मदिन्तमः सोमश्चमूषु सीदति ।
पशौ न रेत आदधत्पतिर्वचस्यते धियः ॥६॥
स मृज्यते सुकर्मभिर्देवो देवेभ्यः सुतः ।
विदे यदासु संददिर्महीरपो वि गाहते ॥७॥
सुत इन्दो पवित्र आ नृभिर्यतो वि नीयसे ।
इन्द्राय मत्सरिन्तमश्चमूष्वा नि षीदसि ॥८॥

sá punānó madíntamaḥ sómaṣ camū́shu sīdati | paṣaú ná réta ādádhat pátir vacasyate dhiyáḥ || 6 || sá mṛijyate sukármabhir devó devébhyaḥ sutáḥ | vidé yád āsu saṃdadír mahī́r apó ví gāhate || 7 || sutá indo pavítra ā́ nṛíbhir yató ví nīyase | índrāya matsaríntamaṣ camū́shv ā́ ní shīdasi || 8 || 26 ||

We purify the sap of that elixir which is exhilarating and fit for the assimilation of the resplendent self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir, and wise men chant hymns of praise). 3

They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it. 4

They, the men of thinking, purify through the cosmic woollen filter the elixir, supporter of all, and sprinkled with milk and waters. They instruct it in advance, as a fore-thought, as taking it to be a messenger to bear their names in the morning prayers. 5

The most exhilarating elixir, being purified, alights on the cosmic vessels; it puts its seed (in the cosmic vessels) as it were to impregnate the heifer. Placed in the pitchers, as this protector of intellect is invoked by the hymns. 6

Effused for the divines, the Lord elixir is cleansed by the skilful priests; it is recognised amongst the people as the giver of riches, and as such, it plunges into the mighty cosmic waters. 7

When effused, and collected by the priests, O elixir, you are taken to the cosmic filter; you are poured in the cups for the aspirant, giving him the sublimest joy. 8

(१००) शततमं सूक्तम्

(१-९.) नवर्चस्यास्य सूक्तस्य काश्यपौ रेभसूनू ऋषी । पवमानः सोमो देवता । अनुष्टुप् छन्दः ॥

॥२७॥

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम् ।
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः ॥१॥
पुनान इन्दवा भर सोम द्विबर्हसं रयिम् ।
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृहे ॥२॥

100

Abhí navante adrúhaḥ priyám índrasya kấmyam | vatsáṃ ná pū́rva ấyuni jātáṃ rihanti mātáraḥ || 1 || punāná indav ấ bhara sóma dvibárhasaṃ rayíṃ | tváṃ vásūni pushyasi víṣvāni dāṣúsho gṛihé || 2 ||

त्वं धियं मनोयुजं सृजा वृष्टिं न तन्यतुः ।
त्वं वसूनि पार्थिवा दिव्या च सोम पुष्यसि ॥३॥
परि ते जिग्युषो यथा धारा सुतस्य धावति ।
रंहमाणा व्य१व्ययं वारं वाजीव सानसिः ॥४॥
क्रत्वे दक्षाय नः कवे पवस्व सोम धारया ।
इन्द्राय पातवे सुतो मित्राय वरुणाय च ॥५॥

tváṃ dhíyam manoyújaṃ sṛijá vṛishṭíṃ ná tanyatúḥ | tváṃ vásūni pā́rthivā divyá ca soma pushyasi || 3 || pári te jigyúsho yathā dhā́rā sutásya dhāvati | ráṅhamāṇā vy àvyáyaṃ vā́raṃ vājíva sānasíḥ || 4 || krátve dákshāya naḥ kave pávasva soma dhā́rayā | índrāya pā́tave sutó mitrā́ya váruṇāya ca || 5 || 27 ||

100

The faultless cosmic waters approach the elixir, which is dear to the sun and beloved of all; just as the mothers (the cows) like the new-born calf at the early part of the life, similarly, the enlightened persons, free from malice, enjoy the elixir, the favourite of the aspirant and liked by all. 1

O divine elixir, when purified, bring us the riches of both worlds; may you foster all treasures in the house of the donor. 2

May you set free the stream of the elixir, rapid as thought, just as the cloud releases the rain; O elixir, may you foster the treasures, terrestrial and celestial both. 3

Your stream, when effused, is swift-flowing and bountiful; it rushes through the cosmic filter like a swift horse who wins prize on a chariot-race). 4

O sagacious cosmic elixir, flow in a stream for our enlightenment and invigoration; you are poured forth for the joy of lightning, the sun and the ocean. 5

॥२८॥

पव॑स्व वाज॒सात॑मः प॒वित्रे॒ धार॑या सु॒तः ।
इन्द्रा॑य सोम॒ विष्ण॑वे दे॒वेभ्यो॒ मधु॑मत्तमः ॥६॥
त्वां रि॑हन्ति मा॒तरो॒ हरिं॑ प॒वित्रे॑ अ॒द्रुहः॑ ।
व॒त्सं जा॒तं न धे॒नवः॒ पव॑मान॒ विध॑र्मणि ॥७॥
पव॑मान॒ महि॒ श्रव॑श्चि॒त्रेभि॑र्यासि र॒श्मिभिः॑ ।
शर्ध॒न्तमां॑सि जिघ्नसे॒ विश्वा॑नि दा॒शुषो॑ गृ॒हे ॥८॥
त्वं द्यां च॑ महिव्रत पृथि॒वीं चाति॑ जभ्रिषे ।
प्रति॑ द्रा॒पिम॑मुञ्चथाः॒ पव॑मान महित्व॒ना ॥९॥

pávasva vājasátamaḥ pavítre dhárayā sutáḥ | índrāya soma víshṇave devébhyo mádhumattamaḥ || 6 || tvấm rihanti mātáro hárim pavítre adrúhaḥ | vatsám jātám ná dhenávaḥ pávamāna vídharmaṇi || 7 || pávamāna máhi śrávaś citrébhir yāsi raśmíbhiḥ | śárdhan támāṅsi jighnase víśvāni dāśúsho gṛihé || 8 || tvám dyấm ca mahivrata pṛithivím cáti jabhrishe | práti drāpím amuñcathāḥ pávamāna mahitvanā́ || 9 || 28 ||

(१०१) एकोत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य (१-३) प्रथमादितृचस्य श्यावाश्विरन्धीगुः, (४-६) चतुर्थ्यादितृचस्य नाहुषो ययातिः, (७-९) सप्तम्यादितृचस्य राजर्षिर्मानवो नहुषः, (१०-१२) दशम्यादितृचस्य सांवरणो मनुः, (१३-१६) त्रयोदश्यादिचतुर्ऋचस्य च वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषयः । पवमानः सोमो देवता । (१, ४-१६) प्रथमर्चश्चतुर्थ्यादित्रयोदशानाञ्चानुष्टुप्, (२-३) द्वितीयातृतीययोश्च गायत्री छन्दसी ॥

॥१॥ पु॒रोजि॑ती वो॒ अन्ध॑सः सु॒ताय॑ मादयि॒त्नवे॑ । अप॒ श्वानं॑ श्नथिष्टन॒ सखा॑यो दीर्घजि॒ह्व्य॑म् ॥१॥

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Purójitī vo ándhasaḥ sutā́ya mādayitnáve | ápa śvā́naṃ śnathishṭana sákhāyo dīrghajihvyàm || 1 ||

Flow onward, O elixir, the giver of food; flow on to the cosmic filter in a stress, when effused; O elixir, you are most sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment. 6

O golden-hued flowing elixirs, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf. 7

O flowing elixir, you traverse the vast firmament with a variety of rays, that surround you; you drive with valour all the glooms away at the house of the liberal donor. 8

O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty. 9

101

O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory. 1

यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरश्वो न कृत्व्यः ॥२॥
तं दुरोषमभी नरः सोमं विश्वाच्या धिया । यज्ञं हिन्वन्त्यद्रिभिः ॥३॥
सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः ॥४॥
इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ॥५॥

yó dhárayā pāvakáyā pariprasyándate sutáḥ | índur áṣvo ná krítvyaḥ || 2 || tám durósham abhí náraḥ sómaṃ viṣvácya dhiyá | yajñáṃ hinvanty ádribhiḥ || 3 || sutáso mádhumattamāḥ sómā índrāya mandínaḥ | pavítravanto aksharan deván gachantu vo mádāḥ || 4 || índur índrāya pavata íti deváso abruvan | vācás pátir makhasyate víṣvasyéṣāna ójasā || 5 || 1 ||

॥२॥ सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥६॥
अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे ॥७॥
समु प्रिया अनूषत गावो मदाय घृष्वयः ।
सोमासः कृण्वते पथः पवमानास इन्दवः ॥८॥

sahásradhāraḥ pavate samudró vacamīṅkhayáḥ | sómaḥ pátī rayīṇáṃ sákhéndrasya divé-dive || 6 || ayám pūshá rayír bhágaḥ sómaḥ punānó arshati | pátir víṣvasya bhúmano vy àkhyad ródasī ubhé || 7 || sám u priyá anushata gávo mádāya ghríshvayaḥ | sómāsaḥ krinvate patháḥ pávamanāsa índavaḥ || 8 ||

The elixir, effused and active, flows in a purifying stream; like a speedy horse, it comes flowing hitherwards. 2

The priests, with all comprehending intelligence, express and squeeze out under stones, the elixir, adorable and unassailable. 3

The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also. 4

The devout worshippers say, "O divine elixir, flow forth for the aspirant, the resplendent self"; it is the lord of speech, sovereign of all by its might, and worthy of our adoration. 5

The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows day by day. 6

This divine elixir, being purified, hastens (to the pitcher): it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth. 7

The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow). 8

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।
यः पञ्च चर्षणीरभि रयिं येन वनामहै ॥९॥
सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः ।
मित्राः सुवाना अरेपसः स्वाध्यः स्वर्विदः ॥१०॥

yá ójishṭhas tám á bhara pávamana sravávyyam | yáḥ páñca carshaṇír abhí rayím yéna vánamahai ‖ 9 ‖ sómaḥ pavanta índavo 'smábhyam gatuvíttamaḥ | mitráḥ suvāná arepásaḥ svadhyàḥ svarvídaḥ ‖ 10 ‖ ⸗ ‖

१३॥ सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि ।
इषमस्मभ्यमभितः समस्वरन्वसुविदः ॥११॥
एते पूता विपश्चितः सोमासो दध्याशिरः ।
सूर्यासो न दर्शतासो जिगत्नवो ध्रुवा घृते ॥१२॥
प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः ।
अप श्वानमराधसं हता मखं न भृगवः ॥१३॥
आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।
सरज्जारो न योषणां वरो न योनिमासदम् ॥१४॥

sushvāṇáso vy ádribhiṣ citāna gór ádhi tvaci | isham asmábhyam abhítaḥ sám asvaran vasuvídaḥ ‖ 11 ‖ eté putá vipaṣcítaḥ sómaso dádhyāṣiraḥ | súryāso ná darṣatáso jigatnávo dhruvá ghṛité ‖ 12 ‖ prá sunvanásyándhaso márto ná vṛita tád vácaḥ | ápa ṣvánam aradhásaṃ hatá makháṃ ná bhṛigavaḥ ‖ 13 ‖ á jamír átke avyata bhujé ná putrá oṇyóḥ | sáraj jāró ná yóshaṇaṃ varó ná yónim asádam ‖ 14 ‖

O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people and whereby we may obtain riches. 9

The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened. 10

Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides. 11

These filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving, firm in the waters, are brilliant as the sun. 12

Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones drive off this villain. 13

Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved; like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher). 14

स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।
हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥१५॥
अव्यो वारेभिः पवते सोमो गव्ये अधि त्वचि ।
कनिक्रदद्वृषा हरिरिन्द्रस्याभ्येति निष्कृतम् ॥१६॥

sá viró dakshasádhano ví yás tastámbha ródası | hárih pavítre avyata vedhá ná yónim asádam || 15 || ávyo várebhiḥ pavate sómo gávye ádhi tvací | kánikradad vṛisha hárir índrasyābhy èti nishkṛitám || 16 || ³ ||

(१०२) द्व्युत्तरशततमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥४॥ क्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥१॥
उप त्रितस्य पाष्योरभक्त यद्गुहा पदम् । यज्ञस्य सप्त धामभिरध प्रियम् ॥२॥
त्रीणि त्रितस्य धारया पृष्ठेष्वेरया रयिम् । मिमीते अस्य योजना वि सुक्रतुः ॥३॥
जज्ञानं सप्त मातरो वेधामशासत श्रिये । अयं ध्रुवो रयीणां चिकेत यत् ॥४॥
अस्य व्रते सजोषसो विश्वे देवासो अद्रुहः । स्पार्हा भवन्ति रन्तयो जुषन्त यत् ॥५॥

102.

Krāṇā́ síṣur mahínām hinvánn ṛitásya dídhitim | víṣva pári priyá bhuvad ádha dvitá || 1 || úpa tritásya pashyòr ábhakta yád guha padám | yajñásya saptá dhámabhir ádha priyám || 2 || tríṇi tritásya dháraya pṛishṭhéshv éraya rayím | mímıte asya yójana ví sukrátuḥ || 3 || jajñanáṃ saptá mātáro vedhám asāsata ṣriyé | ayáṃ dhruvó rayıṇáṃ ciketa yát || 4 || asya vraté sajóshaso víṣve devāso adrúhaḥ | sparhá bhavanti rántayo jushánta yát || 5 || ⁴ ||

The golden-hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house. 15

The elixir flows purified by the cosmic fleecy filter, placed at a height; it comes out roaring on the cowhide; the showerer, the green-tinted goes to the abode of the aspirant, the resplendent self. 16

102

Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven. 1

When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice. 2

May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts knows fully well the measure of his plan. 3

The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches. 4

All noble persons, pledged to the divine elixir and devoid of malice, assemble together at the sacred rite to participate in enjoyment of the elixir. They are to be envied, for they are delightfully absorbed in it. 5

यमी गर्भमृतावृधो दृशे चारुमजीजनन् । कविं मंहिष्ठमध्वरे पुरुस्पृहम् ॥६॥
समीचीने अभि त्मना यह्वी ऋतस्य मातरा । तन्वाना यज्ञमानुषग्यदञ्जते ॥७॥
क्रत्वा शुक्रेभिरक्षभिर्ऋणोरप व्रजं दिवः । हिन्वन्नृतस्य दीधितिं प्राध्वरे ॥८॥

yám ı gárbham ṛitavṛídho dṛiśé cárum ájījanan | kavím máṅhishṭham adhvaré puruspṛíham || 6 || sanīcīné abhí tmánā yahví ṛitásya mātárā | tanvānā yajñám ānushág yád añjaté || 7 || krátvā śukrébhir akshábhir ṛinór ápa vrajám diváḥ | hinvánn ṛitásya dídhitim prádhvaré || 8 || 5 ||

(१०३) त्र्युत्तरशततमं सूक्तम्

(१–६) षड्‌चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

प्र पुनानाय वेधसे सोमाय वच उद्यतम् । भृतिं न भरा मतिभिर्जुजोषते ॥१॥
परि वाराण्यव्यया गोभिरञ्जानो अर्षति । त्री षधस्था पुनानः कृणुते हरिः ॥२॥
परि कोशं मधुश्चुतमव्यये वारे अर्षति । अभि वाणीर्ऋषीणां सप्त नूषत ॥३॥
परि णेता मतीनां विश्वदेवो अदाभ्यः । सोमः पुनानश्चम्वोर्विशद्धरिः ॥४॥

103.

Prá punānā́ya vedháse sómāya vácā údyatam | bhṛitím ná bharā matíbhir jújoshate || 1 || pári vā́rāṇy avyáyā góbhir añjānó arshati | trí shadhásthā punānáḥ kṛiṇute háriḥ || 2 || pári kóśam madhuścútam avyáye vā́re arshati | abhí vā́ṇīr ṛíshīṇām saptá nūshata || 3 || pári ṇetā́ matīnā́m viśvá devo ádābhyaḥ | sómaḥ punānáś camvòr viśad dháriḥ || 4 ||

The germ, which the augmenters of the rite, bring forth at the sacrifice, is lovely to look upon, is intelligent, most adorable, and desired by many. 6

It of its own will goes to the great parents of the sacrifice, the unseparated ones, heaven and earth. At the ceremony, the priests duly anoint it with waters. 7

O elixir, by your act and by your eye-like brilliance, drive away the darkness from the sky and effuse into the sacrifice your juice, the lustre of the rite. 8

103

Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises. 1

Blending with milk and curds, the elixir rushes through the cosmic fleecy filter; the golden-hued elixir, when purified, rests in three regions (in the triangle of the heart—the seat of emotions, enlightenment and bliss). 2

The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacle; the seven metres of the hymns praise it. 3

The divine elixir is the evoker of intellect; all Nature's bounties are comprehended; it is unassailable, and is green-tinted. When filtered, may it come to rest in the cups. 4

परि दैवीरनु स्वधा इन्द्रेण याहि सरथम् । पुनानो वाघद्वाघद्भिरमर्त्यः ॥५॥
परि सप्तिर्न वाजयुर्देवो देवेभ्यः सुतः । व्यानशिः पवमानो वि धावति ॥६॥

pári daívīr ánu svadhá índreṇa yahi sarátham | punānó vāghád vaghádbhir ámartyaḥ || 5 || pári sáptir ná vājayúr devó devébhyaḥ sutáḥ | vyānaṣiḥ pávamāno ví dhāvati || 6 || 6 ||

[अथ सप्तमोऽनुवाकः ॥] (१०४) चतुरुत्तरशततमं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य काण्वौ पर्वतनारदौ काश्यप्यौ शिखण्डिन्यावप्सरसौ वा ऋषिके । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥१॥ सखाय आ नि षीदत पुनानाय प्र गायत । शिशुं न यज्ञैः परि भूषत श्रिये ॥१॥
समी वत्सं न मातृभिः सृजता गयसाधनम् । देवाव्यं मदमभि द्विशवसम् ॥२॥
पुनाता दक्षसाधनं यथा शर्धाय वीतये । यथा मित्राय वरुणाय शंतमः ॥३॥
अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत । गोभिष्टे वर्णमभि वासयामसि ॥४॥
स नो मदानां पत इन्दो देवप्सरा असि । सखेव सख्ये गातुवित्तमो भव ॥५॥
सनेमि कृध्यस्मदा रक्षसं कं चिदत्रिणम् । अपादेवं द्वयुमंहो युयोधि नः ॥६॥

104.

Sákhāya á ní shīdata punānáya prá gayata | ṣíṣuṃ ná yajñaíḥ pári bhūshata ṣriyé || 1 || sám ī vatsáṃ ná mātríbhiḥ srijáta gayasádhanam | devavyàṃ mádam abhí dvíṣavasam || 2 || punáta dakshasádhanaṃ yáthā ṣárdhaya vītáye | yátha mitráya váruṇaya ṣáṃtamaḥ || 3 || asmábhyaṃ tvā vasuvídam abhí váṇīr anūshata | góbhish ṭe várṇam abhí vasayamasi || 4 || sá no madanām pata índo devápsarā asi | sákheva sákhye gātuvíttamo bhava || 5 || sánemi kṛidhy àsmád á rakshásaṃ káṃ cid atríṇam | ápādevaṃ dvayúm áṅho yuyodhi naḥ || 6 || 7 ||

Proceed, O immortal, in the same chariot (in the same cavity) in which the self is seated to the celestial divine powers. Having been purified by priests, you have become pure and purifier. 5

Like a courser, who shows his strength, the divine elixir, effused for the divine elements; flows when purified and spreads widely in all directions. 6

104

Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings to beautify it as parents decorate a baby. 1

Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual. 2

Purify and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction. 3

For us, do the hymns glorify you, the giver of wealth; we clothe your form with milk and curds (cow products). 4

O divine elixir, you are the king among all joy-giving elixirs; may you be our true guide as a friend to a friend. 5

May we cherish your friendship as if from the earliest times; drive away from us the voracious, the wicked, the impious, the godless, the double-dealer. Please keep sin and evil also far away from us.

(१०५) पञ्चोत्तरशततमं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य काण्वौ पर्वतनारदावृषी । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥८॥ तं वः सखायो मदाय पुनानमभि गायत । शिशुं न यज्ञैः स्वदयन्त गूर्तिभिः ॥१॥
सं वत्स इव मातृभिरिन्दुर्हिन्वानो अज्यते । देवावीर्मदो मतिभिः परिष्कृतः ॥२॥

105.

Táṃ vaḥ sakhāyo mádāya punānám abhí gāyata | śiśuṃ ná yajñaíḥ svadayanta gūrtíbhiḥ || 1 || sáṃ vatsá iva mātríbhir índur hinvānó ajyate | devāvír mádo matíbhiḥ párishkritaḥ || 2 ||

अयं दक्षाय साधनोऽयं शर्धाय वीतये । अयं देवेभ्यो मधुमत्तमः सुतः ॥३॥
गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धन्व । शुचिं ते वर्णमधि गोषु दीधरम् ॥४॥

ayáṃ dákshāya sấdhano 'yáṃ śárdhāya vītáye | ayáṃ devébhyo mádhumattamaḥ sutáḥ || 3 || gómān na indo áśvavat sutáḥ sudaksha dhanva | śúciṃ te várṇam ádhi góshu dīdharam || 4 ||

स नो हरीणां पत इन्दो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥५॥
सनेमि त्वमस्मदाँ अदेवं कं चिदत्रिणम् । साह्वाँ इन्दो परि बाधो अप द्वयुम् ॥६॥

sá no harīṇām pata índo devápsarastamaḥ | sákheva sákhye náryo rucé bhava || 5 || sánemi tvám asmád ấñ ádevaṃ káṃ cid atríṇam | sahvấñ indo pári bấdho ápa dvayúm || 6 || 8 ||

105

O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations. 1

The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is the protector of the enlightened one, the exhilarator, and is glorified by our praises. 2

This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones. 3

O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to it. 4

O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend. 5

May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us. and drive off those who are engrossed in sin. 6

(१०६) षडुत्तरशततमं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य (१–३, १०–१४) प्रथमादितृचस्य चाक्षुषोऽग्निः,
(४–६) चतुर्थ्यादितृचस्य मानवश्चक्षुः, (७–९) सप्तम्यादितृचस्य चाप्सवो मनुर्ऋषयः ।
पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥९॥ इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टी जातास इन्दवः स्वर्विदः ॥१॥
अयं भराय सानसिरिन्द्राय पवते सुतः । सोमो जैत्रस्य चेतति यथा विदे ॥२॥
अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णीत सानसिम् । वज्रं च वृषणं भरत्समप्सुजित् ॥३॥
प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव । द्युमन्तं शुष्ममा भरा स्वर्विदम् ॥४॥
इन्द्राय वृषणं मदं पवस्व विश्वदर्शतः । सहस्रयामा पथिकृद्विचक्षणः ॥५॥

106.

Índram ácha sutā́ imé vríshaṇam yantu hárayaḥ | srushṭī́ jātā́sa índavaḥ svarvídaḥ || 1 || ayám bhárāya sānasír índrāya pavate sutáḥ | sómo jaítrasya cetati yáthā vidé || 2 || asyéd índro mádeshv ā́ grābhám gṛibhṇīta sānasím | vájram ca vṛíshaṇam bharat sám apsujít || 3 || prá dhanvā soma jā́gṛivir índrāyendo pári srava | dyumántam śúshmam ā́ bhara svarvidam || 4 || índrāya vṛíshaṇam mádam pávasva viśvádarśataḥ | sahásrayāmā pathikṛíd vicakshaṇáḥ || 5 || ९ ||

॥१०॥ अस्मभ्यं गातुवित्तमो देवेभ्यो मधुमत्तमः । सहस्रं याहि पथिभिः कनिक्रदत् ॥६॥
पवस्व देववीतय इन्दो धाराभिरोजसा । आ कलशं मधुमान्त्सोम नः सदः ॥७॥
तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवासो अमृताय कं पपुः ॥८॥

asmábhyaṃ gātuvíttamo devébhyo mádhumattamaḥ | sahásraṃ yāhi pathíbhiḥ kánikradat || 6 || pávasva devávītaya índo dhā́rābhir ójasā | ā́ kaláśam mádhumān soma naḥ sadaḥ || 7 || táva drapsā́ udaprúta índram mádāya vāvṛidhuḥ | tvā́ṃ devā́so amṛítāya kám papuḥ || 8 ||

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May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings. 1

This effused elixir is an inspirer in putting a fight (against evils and evil doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self, just as it thinks of others. 2

In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantine will power, the showerer of benefits. 3

Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength. 4

Pour forth for the inner self the exhilarating sap of divine bliss; verily, you are charming, a tracer of fresh paths, the finder of the right ones. You are a showerer of blessing and all-beholding. 5

You are the best finder of paths for us, and the sweetest beverage for the divines; may you, roaring loudly, come to us by the thousand paths. 6

O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart). 7

Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality. 8

आ नः सुतास इन्दवः पुनाना धावता रयिम् । वृष्टिद्यावो रीत्यापः स्वर्विदः ॥९॥
सोमः पुनान ऊर्मिणाव्यो वारं वि धावति । अग्रे वाचः पवमानः कनिक्रदत् ॥१०॥

á naḥ sutāsa indavaḥ punānā́ dhāvatā rayím | vṛishṭídyāyo rītyāpaḥ svarvídaḥ || 9 || sómaḥ punānā́ ūrmíṇā́vyo vā́ram ví dhāvati | ágre vācáḥ pávamānaḥ kánikradat || 10 || 10 ||

॥११॥ धीभिर्हिन्वन्ति वाजिनं वने क्रीळन्तमत्यविम् । अभि त्रिपृष्ठं मतयः समस्वरन् ॥११॥
असर्जि कलशाँ अभि मीळ्हे सप्तिर्न वाजयुः । पुनानो वाचं जनयन्नसिष्यदत् ॥१२॥

dhībhír hinvanti vājínaṃ váne krīḷantam átyavim | abhí tripṛishṭhám matáyaḥ sám asvaran || 11 || ásarji kaláṣā̃ abhí mīḷhé sáptir ná vājayúḥ | punānó vā́caṃ janáyann asishyadat || 12 ||

पवते हर्यतो हरिरति ह्वरांसि रंह्या । अभ्यर्षन्त्स्तोतृभ्यो वीरवद्यशः ॥१३॥
अया पवस्व देवयुर्मधोर्धारा असृक्षत । रेभन्पवित्रं पर्येषि विश्वतः ॥१४॥

pávate haryató hárir áti hvárāṅsi ráṅhyā | abhyárshan stotṛíbhyo vīrávad yáṣaḥ || 13 || ayā́ pavasva devayúr mádhor dhā́rā asṛikshata | rébhan pavítram páry eshi viṣvátaḥ || 14 || 11 ||

Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need. 9

The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted. 10

With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, midspace and earth; and in the body complex in the physical, mental and spiritual regions). 11

For nourishing (the worshipper) it has been set free into the receptacles like an impetuous courser in battle. While filtered, it raises a cry, and flows (in the vessels). 12

The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers. 13

For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions. 14

(१०७) सप्तोत्तरशततमं सूक्तम्

(१–२६) षड्विंशत्यृचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाजः, मारीचः कश्यपः, राहूगणो गोतमः, भौमोऽत्रिः, गाथिनो विश्वामित्रः, भार्गवो जमदग्निः, मैत्रावरुणिर्वसिष्ठश्च सप्तर्षयः । पवमानः सोमो देवता । (१–२, ४–७, १०–१५, १७–२६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादिचतसृणां दशम्यादिषण्णां सप्तदश्यादिदशानाञ्च प्रगाथः [(१, ४, ६, १०, १२, १४, १७, १९, २१, २३, २५) प्रथमाचतुर्थीषष्ठीदशमीद्वादशीचतुर्दशीसप्तदश्येकोनविंश्येकविंशीत्रयोविंशीपञ्चविंशीनां बृहती, (२, ५, ७, ११, १३, १५, १८, २०, २२, २४, २६) द्वितीयापञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदश्यष्टादशीविंशीद्वाविंशीचतुर्विंशीषड्विंशीनां सतोबृहती], (३) तृतीयाया भुरिग्विराड् द्विपदा, (८–९) अष्टमीनवम्योर्बृहती. (१६) षोडश्याश्च द्विपदा विराट् छन्दांसि ॥

॥१२॥ परीतो षिञ्चता सुतं सोमो य उत्तमं हविः ।
दधन्वाँ यो नर्यो अप्स्व१न्तरा सुषाव सोममद्रिभिः ॥१॥
नूनं पुनानोऽविभिः परि स्रवादब्धः सुरभिंतरः ।
सुते चित्त्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

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Párītó shiñcatā sutám sómo yá uttamám havíḥ | dadhanvā́ṅ yó náryo apsv àntár ā́ sushā́va sómam ádribhiḥ || 1 || nūnám punānó 'vibhiḥ pári sravádabdhaḥ surabhíntaraḥ | suté cit tvāpsú madāmo ándhasā ṣrīṇánto góbhir úttaram || 2 ||

परि सुवानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥३॥
पुनानः सोम धारयापो वसानो अर्षसि ।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥४॥
दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत् ।
आपृच्छ्यं धरुणं वाज्यर्षति नृभिर्धूतो विचक्षणः ॥५॥

pári suvanáṣ cákshase devamā́danaḥ krátur índur vicakshaṇáḥ || 3 || punānáḥ soma dhā́rayāpó vásāno arshasi | ā́ ratnadhā́ yónim ṛitásya sīdasy útso deva hiraṇyáyaḥ || 4 || duhāná ū́dhar divyám mádhu priyám pratnám sadhástham ā́sadat | āpṛ́chyam dharuṇam vājy árshati nṛíbhir dhūtó vicakshaṇáḥ || 5 || 12 ||

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Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests. 1

The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients. 2

After effusion, the elixir flows so as to be seen by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration. 3

You have been filtered clear, O elixir; you flow in a stream clothed in the consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain. 4

Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises. 5

॥१३॥ पुनानः सोम जागृविरव्यो वारे परि प्रियः ।
त्वं विप्रो अभवोऽङ्गिरस्तमो मध्वा यज्ञं मिमिक्ष नः ॥६॥
सोमो मीढ्वान्पवते गातुवित्तम ऋषिर्विप्रो विचक्षणः ।
त्वं कविरभवो देववीतम आ सूर्यं रोहयो दिवि ॥७॥

punānáḥ soma jāgrivir ávyo váre pári priyaḥ | tvám vipro abhavó 'ngirastamo mádhvā yajñám mimiksha naḥ || 6 || sómo mīḍhván pavate gatuvíttama ríshir' vipro vicakshaṇáḥ | tvám kavír abhavo devavítama á súryam rohayo diví || 7 ||

सोम उ षुवाणः सोतृभिरधि ष्णुभिरवीनाम् ।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥८॥
अनूपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः ।
समुद्रं न संवरणान्यग्मन्मन्दी मदाय तोशते ॥९॥
आ सोम सुवानो अद्रिभिस्तिरो वाराण्यव्यया ।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दधिषे ॥१०॥

sóma u shuvaṇáḥ sotríbhir ádhi shṇúbhir ávīnām | ásvayeva haríta yati dhāraya mandráya yati dhárayā || 8 || anūpé góman góbhir akshaḥ sómo dugdhábhir akshaḥ | samudrám ná saṃváraṇany agman mandi mádāya tosate || 9 || á soma suvanó ádribhis tiró várany avyáya | jáno ná purí camvòr visad dháriḥ sádo váneshu dadhishe || 10 || 13 ||

The ever-vigilant effused elixir flows and passes through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice. 6

The elixir, which is the showerer of benefits, best of the path-finders, a seer, a sage, and all-discriminating, flows onward. (O elixir), you are wise, most devoted to the divines; it is on your accounts that the sun mounts the heaven. 7

Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic elevated fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream. 8

The divine elixir of life, mixed with cow-products, flows into the cosmic reservoir. Mixed with milk, it is filtered, its enjoyable juices go (to pitchers) as rivers go to the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties. 9

Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups just as a man enters a city. 10

॥१४॥ स मामृजे तिरो अण्वानि मेष्यो मीळ्हे सप्तिर्न वाजयुः ।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः ॥११॥
प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा ।
अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥१२॥

sá māmṛije tiró áṇvāni meshyò mīḷhé sáptir ná vājayúḥ | anumādyaḥ pávamāno manīshíbhiḥ sómo víprebhir ṛíkvabhiḥ || 11 || prá soma devávītaye síndhur ná pipye árṇasā | aṅśóḥ páyasā madiró ná jāgṛivir áchā kóṣam madhuṣcútam || 12 ||

आ हर्यतो अर्जुने अत्के अव्यत प्रियः सूनुर्न मर्ज्यः ।
तमीं हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः ॥१३॥
अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपि मनीषिणो मत्सरासः स्वर्विदः ॥१४॥
तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत् ।
अर्षन्मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥१५॥

á haryató árjune átke avyata priyáḥ sūnúr ná márjyaḥ | tam īm hinvanty apáso yáthā rátham nadíshv á gábhastyoḥ || 13 || abhí sómāsa āyávaḥ pávante mádyam mádam | samudrásyádhi vishṭápi manīshíṇo matsarásaḥ svarvídaḥ || 14 || tárat samudrám pávamāna ūrmíṇā rájā devá ṛitám bṛihát | árshan mitrásya váruṇasya dhármaṇā prá hinvāná ṛitám bṛihát || 15 || 14 ||

Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone by men of wisdom and by the reciters of sacred songs. 11

O divine elixir, like rivers feeding an ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss. 12

It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters just as a warrior drives his chariot into battle. 13

The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent, and exhilarating. 14

May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverses the firmament in a stream; vast and true, being sent forth, it flows for the support of the sun and ocean. 15

नृभिर्येमानो हर्यतो विचक्षणो राजा देवः समुद्रियः ॥१६॥
इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥१७॥

nṛíbhir yemānó haryató vicakshaṇó rája deváḥ samudríyaḥ || 16 || índrāya pavate mádaḥ sómo marútvate sutáḥ | sahásradhāro áty ávyam arshati tám ı mṛijanty āyávaḥ || 17 ||

पुनानश्चमू जनयन्मतिं कविः सोमो देवेषु रण्यति ।
अपो वसानः परि गोभिरुत्तरः सीदन्वनेष्वव्यत ॥१८॥
तवाहं सोम रारण सख्य इन्दो दिवेदिवे ।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँरति ताँ इहि ॥१९॥
उताहं नक्तमुत सोम ते दिवा सख्याय बभ्र ऊधनि ।
घृणा तपन्तमति सूर्यं परः शकुना इव पप्तिम ॥२०॥

punānáṣ camū́ janáyan matíṃ kavíḥ sómo devéshu raṇyati | apó vásanaḥ pári góbhir úttaraḥ sídan váneshv avyata || 18 || távahám soma rāraṇa sakhyá indo divé-dive | purúṇi babhro ni caranti mām áva paridhī́ṃr áti tā́ṅ ihi || 19 || utāháṃ náktam utá soma te dívā sakhyāya babhra údhani | ghṛiṇā tápantam áti sū́ryam paráḥ śakunā́ iva paptima || 20 || 5 ||

Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament— 16

When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filtration. It is cleansed by men. 17

Purified in the cosmic bowls, the sagacious elixir, gendering songs, rejoices amongst all divine elements, clothed with the waters and sitting in the wooden bowls, it is surrounded with the sweet milk and curds (the elixir is mixed with milk and curds and then used as a libation or beverage). 18

O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease. 19

I am delighted in your presence, O tawny-coloured elixir, both day and night. For the sake of your friendship, may we soar like birds far beyond the sun, refulgent with your glow. 20

॥१६॥

मृज्यमानः सुहस्त्य समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥२१॥
मृजानो वारे पवमानो अव्यये वृषाव चक्रदो वने ।
देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥२२॥
पवस्व वाजसातयेऽभि विश्वानि काव्या ।
त्वं समुद्रं प्रथमो वि धारयो देवेभ्यः सोम मत्सरः ॥२३॥
स तू पवस्व परि पार्थिवं रजो दिव्या च सोम धर्मभिः ।
त्वां विप्रासो मतिभिर्विचक्षण शुभ्रं हिन्वन्ति धीतिभिः ॥२४॥

mrijyámānaḥ suhastya samudré vācam invasi | rayím pisáṅgam bahulám puruspṛiham pávamanabhy árshasi || 21 || mṛijanó vāre pávamano avyáye vṛishāva cakrado váne | devānām soma pavamana nishkṛitám góbhir añjānó arshasi || 22 || pávasva vājasātaye 'bhi vísvāni kavya | tvám samudrám prathamó ví dhārayo devébhyaḥ soma matsaráḥ || 23 || sá tú pavasva pári pārthivam rájo divyá ca soma dhármabhiḥ | tvám víprāso matíbhir vicakshaṇa ṣubhrám hinvanti dhītíbhiḥ || 24 ||

पवमाना असृक्षत पवित्रमति धारया ।
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांसि च ॥२५॥
अपो वसानः परि कोशमर्षतीन्दुर्हियानः सोतृभिः ।
जनयञ्ज्योतिर्मन्दना अवीवशद्गाः कृण्वानो न निर्णिजम् ॥२६॥

pávamana asṛikshata pavítram áti dhāraya | marútvanto matsarā indriyā háya medhām abhí práyaṅsi ca || 25 || apó vásanaḥ pári kóṣam arshatíndur hiyānáḥ sotṛíbhiḥ | janáyañ jyótir mandánā avīvaṣad gāḥ kṛiṇvanó ná nirṇíjam || 26 || 16 ||

O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us. 21

O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen sieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place. 22

Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers and the chief supporter of the firmament. 23

Flow quickly, O far-seeing, radiant, fair coloured, divine elixir with your supports to the terrestrial and celestial worlds. The experienced priests press you out with their fingers. They continue to chant the hymns of praise as the process goes on. 24

Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame. 25

The divine elixir, clad in watery robes and effused by the worshippers, rushes to the receptacle, generating light and identifying its form with the cow (i.e. when mixed with milk and curds). This elixir is worth our invocations, and commendations. 26

(१०८) अष्टोत्तरशततमं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य (१–२) प्रथमाद्वितीययोर्ऋचोः शाक्त्यो गौरिवीतिः, (३, १४–१६) तृतीयायाश्चतुर्दश्यादितृचस्य च वासिष्ठः शक्तिः, (४–५) चतुर्थीपञ्चम्योराङ्गिरस ऊरुः, (६–७) षष्ठीसप्तम्योर्भारद्वाज ऋजिश्वा, (८–९) अष्टमीनवम्योराङ्गिरस ऊर्ध्वसद्मा, (१०–११) दशम्येकादश्योराङ्गिरसः कृतयशाः, (१२–१३) द्वादशीत्रयोदश्योश्च राजर्षिर्ऋणंचय ऋषयः। पवमानः सोमो देवता। काकुभः प्रगाथः [विषमर्चां ककुप्, समर्चां सतोबृहती, (१३) त्रयोदश्या यवमध्या गायत्री] छन्दः ॥

॥१७॥ पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः। महिं द्युक्षतमो मदः ॥१॥
यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीता स्वर्विदः।
स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः ॥२॥

108.

Pávasva mádhumattama índrava soma kratuvíttamo madaḥ | máhi dyukshátamo mádaḥ || 1 || yásya te pītvá vrishabhó vrishayáte 'syá pītá svarvídaḥ | sá supráketo abhy ákramid íshó 'cha vājam naítaṣaḥ || 2 ||

त्वं ह्य१ङ्ग दैव्या पवमान जनिमानि द्युमत्तमः। अमृतत्वाय घोषयः ॥३॥
येना नवग्वो दध्यङ्ङपोर्णुते येन विप्रास आपिरे।
देवानां सुम्ने अमृतस्य चारुणो येन श्रवांस्यानशुः ॥४॥
एष स्य धारया सुतोऽव्यो वारेभिः पवते मदिन्तमः। क्रीळन्नूर्मिरपामिव ॥५॥

tyáṃ hy ánga daívya pávamana jánimani dyumáttamaḥ | amṛitatvấya ghosháyaḥ || 3 || yéna návagvo dadhyánn aporṇuté yéna víprasa āpiré | devánāṃ sumné amṛitasya cáruṇo yéna ṣrávaṅsy ānaṣúḥ || 4 || eshá syá dhấrayā sutó 'vyo vấrebhiḥ pavate madíntamaḥ | krī́ḷann ūrmír apấm iva || 5 || 17 ||

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O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss. 1

By drinking whom the mighty aspirant is invigorated and becomes the beholder of everything under its impulsion, the intelligent self reaches the viands (of the enemy) as the horse reaches the battle. 2

O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality. 3

Through you, the most realised sages, the offerers of the nine day's rite, have been opening the door of the cave. Again through you the seers recover the lost cows, i.e. the wisdom; through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water. 4

This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water. 5

॥१८॥ य उस्रिया अप्या अन्तरश्मनो निर्गा अकृन्तदोजसा ।
अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज ॥६॥
आ सोता परि षिञ्चताश्वं न स्तोममप्तुरं रजस्तुरम् । वनक्रक्षमुदप्रुतम् ॥७॥
सहस्रधारं वृषभं पयोवृधं प्रियं देवाय जन्मने ।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥८॥
अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुः । वि कोशं मध्यमं युव ॥९॥
आ वच्यस्व सुदक्ष चम्वोः सुतो विशां वह्निर्न विश्पतिः ।
वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्टये धियः ॥१०॥

yá usríyā ápyā antár áṣmano nír gā́ ákṛintad ójasā | abhí vrajáṃ tatnishe gávyam áṣvyaṃ varmíva dhṛishṇav ā́ ruja || 6 || ā́ sotā pári shiñcatā́ṣvaṃ ná stómam aptúraṃ rajastúram | vanakrakshám udaprútam || 7 || sahásradhāraṃ vṛishabhám payovṛ́dham priyáṃ devā́ya jánmane | ṛiténa yá ṛitájāto vivāvṛidhé rā́jā devá ṛitám bṛihát || 8 || abhí dyumnám bṛihád yáṣa íshas pate didīhí deva devayúḥ | ví kóṣam madhyamáṃ yuva || 9 || ā́ vacyasva sudaksha camvòḥ sutó viṣā́ṃ váhnir ná viṣpátiḥ | vṛishṭíṃ diváḥ pavasva rītím apā́ṃ jínvā gávishṭaye dhíyaḥ || 10 || 18 ||

॥१९॥ एतमु त्यं मदच्युतं सहस्रधारं वृषभं दिवो दुहुः । विश्वा वसूनि बिभ्रतम् ॥११॥
वृषा वि जज्ञे जनयन्नमर्त्यः प्रतपञ्ज्योतिषा तमः ।
स सुष्टुतः कविभिर्निर्णिजं दधे त्रिधात्वस्य दंससा ॥१२॥

etám u tyám madacyútaṃ sahásradhāraṃ vṛishabháṃ dívo duhuḥ | víṣvā vásūni bíbhratam || 11 || vṛ́ishā ví jajñe janáyann ámartyaḥ pratápañ jyótishā támaḥ | sá súshṭutaḥ kavíbhir nirṇíjaṃ dadhe tridhā́tv asya dáṅsasā || 12 ||

O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like a mailed warrior, you have been ever slaying the wicked and cruel. 6

O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds). 7

It filters out in thousand streams; it is the showerer of benefits, augmenter of rain water, and dear to the divine elements. It swells in waters. It is a king, a divine, true and vast. 8

O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains). 9

Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellects for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle. 10

The enlightened priests have been milking from heaven, the elixir, exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures. 11

We are acquainted with the mighty elixir, the source of virility and the destroyer of the darkness with his radiance. Praised by men of wisdom, it has assumed its own form. Established in the three regions (physical, mental and spiritual, or heaven, midspaces, and earth); it controls everyone. 12

स सुन्वे यो वसूनां यो रायामानेता य इळानाम् । सोमो यः सुक्षितीनाम् ॥१३॥
यस्य न इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।
आ येन मित्रावरुणा करामह एन्द्रमवसे महे ॥१४॥
इन्द्राय सोम पातवे नृभिर्यतः स्वायुधो मदिन्तमः । पवस्व मधुमत्तमः ॥१५॥
इन्द्रस्य हार्दि सोमधानमा विश समुद्रमिव सिन्धवः ।
जुष्टो मित्राय वरुणाय वायवे दिवो विष्टम्भ उत्तमः ॥१६॥

sá sunve yó vásūnām yó rāyám ānetá yá íḷānām | sómo yáḥ sukshitīnám || 13 || yásya na índraḥ píbād yásya marúto yásya vāryamáṇā bhágaḥ | á yéna mitrávaruṇā kárāmaha éndram ávase mahé || 14 || índrāya soma pátave nṛíbhir yatáḥ svāyudhó madíntamaḥ | pávasva mádhumattamaḥ || 15 || índrasya hárdi somadhánam á viṣa samudrám iva síndhavaḥ | júshṭo mitráya váruṇāya vāyáve divó vishṭambhá uttamáḥ || 16 || 19 ||

(१०९) नवोत्तरशततमं सूक्तम्
(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्यैश्वरयो धिष्ण्या ऋषयः । पवमानः सोमो देवता ।
द्विपदा विराट् छन्दः ॥

॥२०॥ परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय । १
इन्द्रस्ते सोम सुतस्य पेयाः क्रत्वे दक्षाय विश्वे च देवाः ॥१॥ २
एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः । ३

109.

Pári prá dhanvéndrāya soma svādúr mitráya pūshṇé bhágāya || 1 || índras te soma sutásya peyāḥ krátve dákshāya víṣve ca deváḥ || 2 || evámṛítāya mahé kshάyāya sá ṣukró arsha divyáḥ pīyúshaḥ || 3 ||

The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home. 13

Ours is this elixir which the resplendent self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the sun, the ocean and lightning to obtain the assured protection. 14

O elixir of divine love, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for the enjoyment of the resplendent self. 15

O elixir, enter the celestial container, the heart of the aspirant self, as the rivers enter the sea. You are the best and the strongest pillar of strength to the sun, the ocean, the cosmic wind, and the heavenly bodies. 16

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O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container. 1

O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength. 2

O pure, divine, and celestial elixir, flow for immortality and supreme abode. 3

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥२॥ ४
शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजायै । ५
दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥ ६
पवस्व सोम द्युम्नी सुधारो महामवीनामनु पूर्व्यः । ७
नृभिर्येमानो जज्ञानः पूतः क्षरद्विश्वानि मन्द्रः स्वर्वित् ॥४॥ ८
इन्दुः पुनानः प्रजामुराणः करद्विश्वानि द्रविणानि नः । ९
पवस्व सोम क्रत्वे दक्षायाश्वो न निक्तो वाजी धनाय ॥५॥ १०

pávasva soma mahán samudráḥ pitā́ devā́nām víṣvābhí dhā́ma || 4 || ṣukráḥ pavasva devébhyaḥ soma divé pṛithivyaí ṣám ca prajā́yai || 5 || divó dhartā́si ṣukráḥ pīyū́shaḥ satyé vídharman vājī́ pavasva || 6 || pávasva soma dyumnī́ sudhāró mahā́m ávīnām ánu pūrvyáḥ || 7 || nṛíbhir yemānó jajñānáḥ pūtáḥ kshárad víṣvāni mandráḥ svarvít || 8 || índuḥ punānáḥ prajā́m urāṇáḥ kárad víṣvāni dráviṇāni naḥ || 9 || pávasva soma krátve dákshāyā́ṣvo ná niktó vājī́ dhánāya || 10 || 20 ||

।२१।

तं ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय । ११
शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥६॥ १२

táṃ te sotā́ro rásam mádāya punánti sómam mahé dyumnā́ya || 11 || ṣíṣuṃ jajñānáṃ hárim mṛijanti pavítre sómaṃ devébhya índum || 12 ||

O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow. 4

O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures. 5

You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat with all appropriateness. 6

O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter. 7

May the elixir, effused and filtered by priests, cured and purified, exhilarating and all-knowing, bring riches of all sorts to everyone of us. 8

May the elixir, filtered and purified through the cosmic fleecy sieve, bestow on us progeny and all kinds of wealth. 9

O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth. 10

The priests, who press you, purify your juice for exhilaration; they filter the elixir of life for attaining your intense brilliancy and glory. 11

Just as a newly born babe is cleansed so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation. 12

इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय । १३
बिभर्ति चार्विन्द्रस्य नाम येन विश्वानि वृत्रा जघान ॥७॥ १४
पिबन्त्यस्य विश्वे देवासो गोभिः श्रीतस्य नृभिः सुतस्य । १५
प्र सुवानो अक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥८॥ १६
स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः । १७

índuḥ pavishṭa cā́rur mádā-
yāpā́m upásthe kavír bhágāya || 13 || bíbharti cā́rv índrasya
nā́ma yéna víṣvāni vṛitrā́ jaghā́na || 14 || píbanty asya víṣve
devā́so góbhiḥ ṣrītásya nṛíbhiḥ sutásya || 15 || prá suvānó
akshāḥ sahásradhāras tiráḥ pavítraṃ ví vā́ram ávyam || 16 ||
sá vājy àkshāḥ sahásraretā adbhír mṛijānó góbhiḥ ṣrīṇā-
náḥ || 17 ||

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः ॥९॥ १८
असर्जि वाजी तिरः पवित्रमिन्द्राय सोमः सहस्रधारः । १९
अञ्जन्त्येनं मध्वो रसेनेन्द्राय वृष्ण इन्दुं मदाय ॥१०॥ २०
देवेभ्यस्त्वा वृथा पाजसेऽपो वसानं हरिं मृजन्ति । २१
इन्दुरिन्द्राय तोशते नि तोशते श्रीणन्नुग्रो रिणन्नपः ॥११॥ २२

prá soma yāhíndrasya kukshā́ nṛíbhir yemānó
ádribhiḥ sutáḥ || 18 || ásarji vājí tiráḥ pavítram índrāya só-
maḥ sahásradhāraḥ || 19 || añjánty enam mádhvo rásenén-
drāya vṛíshṇa índum mádāya || 20 || devébhyas tvā vṛíthā
pā́jase 'pó vásānaṃ hárim mṛijanti || 21 || índur índrāya to-
ṣate ní toṣate ṣrīṇánn ugró riṇánn apáḥ || 22 || 21 ||

The experienced sage carries this elixir to the midspace along with cosmic waters for exhilaration and for prosperity. 13

The auspicious elixir bears the beauteous name of the resplendent self by which it overcomes all demoniac forces. 14

The universal divine powers drink of it, effused by the priests of the cosmic rites and mixed with sweet milk and curds. 15

Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides. 16

The elixir, giver of thousand-fold virility, is washed with waters. It is then mixed with milk and curds and finally filtered. 17

O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. 18

The vigorous thousand-streamed elixir has been pressed and filtered through the cosmic filter for the resplendent self. 19

They mix the elixir with sweet milk and curds, to be offered to the aspirant, the showerer of blessings. 20

They (the priests) effuse and filter you readily, O golden-hued elixir, and clothe you with waters. You are to be offered and enjoyed by Nature's divine elements. 21

The strength-bestowing elixir is effused for the aspirant, cleansed and purified well, filtered and finally mixed with torrents of water. 22

(११०) दशोत्तरशततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य त्रैवृष्णस्त्र्यरुणः पौरुकुत्स्यस्त्रसदस्युश्चर्षी । पवमानः सोमो देवता । (१-३) प्रथमादितृचस्य पिपीलिकमध्यानुष्टुप् , (४-९) चतुर्थ्यादितृचद्वयस्योर्ध्वबृहती, (१०-१२) दशम्यादितृचस्य च विराट् छन्दांसि ॥

॥२२॥

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तरध्या ऋणया न ईयसे ॥१॥
अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।
वाजाँ अभि पवमान प्र गाहसे ॥२॥
अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः ।
गोजीरया रंहमाणः पुरंध्या ॥३॥
अजीजनो अमृत मर्त्येष्वाँ ऋतस्य धर्मन्नमृतस्य चारुणः ।
सदासरो वाजमच्छा सनिष्यदत् ॥४॥
अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम् ।
शर्याभिर्न भरमाणो गभस्त्योः ॥५॥
आदीं के चित्पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत ।
वारं न देवः सविता व्यूर्णुते ॥६॥

110.

Páry ū shú prá dhanva vā́jasātaye pári vṛitrā́ṇi sakshá-ṇiḥ | dvishás tarádhyā ṛiṇayā́ na īyase || 1 || ánu hí tvā su-táṃ soma mádāmasi mahé samaryarā́jye | vā́jāñ abhí pava-māna prá gāhase || 2 || ájījano hí pavamāna sū́ryaṃ vidhā́re śákmanā páyaḥ | gójīraya ráṅhamāṇaḥ púraṃdhyā || 3 || áj ī-jano amṛita mártyeshv ā́ñ ṛitásya dhármann amṛítasya cā́-ruṇaḥ | sádāsaro vā́jam ácha sánishyadat || 4 || abhy-ábhi hí śrávasā tatárdithótsaṃ ná káṃ cij janapā́nam ákshitam | śáryābhir ná bháramāṇo gábhastyoḥ || 5 || ā́d īṃ ké cit páśyamānāsa ā́pyaṃ vasurúco divyā́ abhy ànūshata | vā́-raṃ ná deváḥ savitā́ vy ū̀rṇute || 6 || 22 ||

110

O elixir of divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies. 1

In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignity over men. 2

O flowing elixir, by your might, you have generated the sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us. 3

O immortal elixir of life-force, you have generated the sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour). 4

O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands. 5

This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the sun has not driven away the wide-spread darkness. 6

॥२३॥

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।
स त्वं नो वीर वीर्याय चोदय ॥७॥
दिवः पीयूषं पूर्व्यं यदुक्थ्यं महो गाहाद्दिव आ निरधुक्षत ।
इन्द्रमभि जायमानं समस्वरन् ॥८॥
अध यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना ।
यूथे न निष्ठा वृषभो वि तिष्ठसे ॥९॥
सोमः पुनानो अव्यये वारे शिशुर्न क्रीळन्पवमानो अक्षाः ।
सहस्रधारः शतवाज इन्दुः ॥१०॥
एष पुनानो मधुमाँ ऋतावेन्द्रायेन्दुः पवते स्वादुरूर्मिः ।
वाजसनिर्वरिवोविद्वयोधाः ॥११॥
स पवस्व सहमानः पृतन्यून्त्सेधन्रक्षांस्यप दुर्गहाणि ।
स्वायुधः सासह्वान्त्सोम शत्रून् ॥१२॥

tvé soma prathama vriktábarhisho mahé vajaya srávase dhíyam dadhuḥ | sá tvám no vira viryaya codaya || 7 || diváḥ piyúsham purvyám yád ukthyam mahó gāhád divá á nír adhukshata | índram abhí jáyamānam sám asvaran || 8 || ádha yád imé pavamana ródasi imá ca víṣvā bhúvanābhí majmánā | yūthé ná nishṭhá vrishabhó ví tishṭhase || 9 || sómaḥ punanó avyáye váre ṣíṣur na kriḷan pávamano akshāḥ | sahásradhāraḥ ṣatávāja índuḥ || 10 || eshá punānó mádhumān̐ ritávéndrāyénduḥ pavate svādúr ūrmíḥ | vajasánir varivovíd vayodháḥ || 11 || sá pavasva sáhamānaḥ pritanyún sédhan rákshāṅsy ápa durgáhāṇi | svāyudháḥ sāsahván soma ṣátrūn || 12 || 23 ||

The noble men, who have liberated themselves from all wordly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power. 7

They (the sacrificers) have drained forth from the great depth of the sky the eternal, primeval elixir of divine bliss which is worthy of praise; they raise their voice to the aspirant self at the time of its birth. 8

Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existences by your own might, you are like a mighty bull amid the herd. 9

The effusing elixir like a playful infant flows when filtered through the cosmic fleecy texture in thousand streams, and with a hundred-fold radiance. 10

This holy elixir undergoing purification is sweet-flavoured. It flows for the enjoyment of the aspirant self in a sweet stream, bestowing food and dispensing wealth and life. 11

O divine elixir, may you flow on, subduing evils and enimosities and chasing the wickedness hard to be encountered. May you flow well-armed for a victory and triumph over our adversaries. 12

(१११) एकादशोत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य पारुच्छेपिरनानत ऋषिः । पवमानः सोमो देवता । अत्यष्टिश्छन्दः ॥

२४॥ अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति स्वयुग्वभिः सूरो न स्वयुग्वभिः ।
धारा सुतस्य रोचते पुनानो अरुषो हरिः ।
विश्वा यद्रूपा परियात्यृक्वभिः सप्तास्येभिर्ऋक्वभिः ॥१॥
त्वं त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे ।
परावतो न साम तद्यत्रा रणन्ति धीतयः ।
त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे ॥२॥
पूर्वामनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः ।
अग्मन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन् ।
वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता ॥३॥

111.

Ayá rucā́ háriṇyā punānó víśvā dvéshāṅsi tarati svayúgvabhiḥ sū́ro ná svayúgvabhiḥ | dhā́rā sutásya rocate punānó arushó háriḥ | víśvā yád rūpā́ pariyā́ty ṛ́kvabhiḥ saptā́syebhir ṛ́kvabhiḥ || 1 || tvám tyát paṇīnā́m vido vásu sám mātṛ́bhir marjayasi svá ā́ dáma ṛitásya dhītíbhir dáme | parāváto ná sā́ma tád yátrā ráṇanti dhītáyaḥ | tridhā́tubhir árushībhir váyo dadhe rócamāno váyo dadhe || 2 || pū́rvām ánu pradíśam yāti cékitat sám raśmíbhir yatate darśató rátho daívyo darśató ráthaḥ | ágmann ukthā́ni paúṅsyéndram jaitrā́ya harshayan | vájraś ca yád bhávatho ánapacyutā samátsv ánapacyutā || 3 || 24 ||

111

The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted elixir is resplendent, pervading all constellations with grand splendour; verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour. 1

O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode—you are consecrated, verily, in your own abode by the cosmic waters at the place of sacrifice. The Saman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food; verily, the shining one gives us food and nutrition. 2

The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot—verily, the celestial beautiful chariot, meets the sun's rays; the hymns of manly praises invoke the resplendent self and stimulate him to victory. The self is replenished with adamantine determination and you thus become invincible; verily, you are invincible in the battle of life. 3

(११२) द्वादशोत्तरशततमं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्याङ्गिरसः शिशुर्ऋषिः । पवमानः सोमो देवता । पङ्क्तिश्छन्दः ॥

॥२५॥ नानानं वा उ नो धियो वि व्रतानि जनानाम् ।
तक्षा रिष्टं रुतं भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥१॥
जरतीभिरोषधीभिः पर्णेभिः शकुनानाम् ।
कार्मारो अश्मभिर्द्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥२॥

112.

Nānānáṃ vá u no dhíyo ví vratáni jánānām | tákshā rishṭáṃ rutám bhishág brahmá sunvántam ichatíndrāyendo pári srava || 1 || járatībhir óshadhībhiḥ parṇébhiḥ ṣakuná-nām | kārmāró áṣmabhir dyúbhir híraṇyavantam ichatíndrāyendo pári srava || 2 ||

कारुरहं ततो भिषगुपलप्रक्षिणी नना ।
नानाधियो वसूयवोऽनु गा इव तस्थिमेन्द्रायेन्दो परि स्रव ॥३॥
अश्वो वोळ्हा सुखं रथं हसनामुपमन्त्रिणः ।
शेपो रोमण्वन्तौ भेदौ वारिन्मण्डूक इच्छतीन्द्रायेन्दो परि स्रव ॥४॥

kārúr ahám tató bhishág upala-prakshíṇī naná | nánadhiyo vasūyávó 'nu gá iva tasthi-méndrāyendo pári srava || 3 || áṣvo vóḷhā sukháṃ rátham hasanám upamantríṇaḥ | ṣépo rómaṇvantau bhedaú vár ín maṇḍúka ichatíndrāyendo pári srava || 4 || 25 ||

112

We all have a variety of aspirations and propensities. Also divers are the occupations of men. The carpenter seeks timber, the physician deals with disease, the Brahmana, the divine intellectual, seeks spiritual knowledge and effuses the divine elixir. May you flow, the elixir of bliss, for the sake of the aspirant self. 1

The artisans work with the dried wood; the decorative artists work with plumages of beautiful birds; those who carve deal with glistening stones and a smith seeks a man who has gold. May you flow, O elixir of bliss, for the sake of the aspirant self. 2

I am the singer; papa is the physician; mummy throws the corn upon the grinding stones. Having various occupations, and seeking riches, we remain (in peace and harmony) in the family like cattle in a common stall. May you flow, O elixir of bliss, for the sake of the aspirant self. 3

The draught horse desires a cart easy to draw. A gay guest is good for jest and merriment. The male desires his mate's approach. And the frog desires water. May you flow, O elixir of bliss, for the sake of the aspirant self. 4

(११३) त्रयोदशोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । पङ्क्तिश्छन्दः ॥

॥२६॥ शर्यणावति सोममिन्द्रः पिबतु वृत्रहा ।
बलं दधान आत्मनि करिष्यन्वीर्यं महदिन्द्रायेन्दो परि स्रव ॥१॥
आ पवस्व दिशां पत आर्जीकात्सोम मीढ्वः ।
ऋतवाकेन सत्येन श्रद्धया तपसा सुत इन्द्रायेन्दो परि स्रव ॥२॥

113.

Saryaṇávati sómam índraḥ pibatu vṛitrahá | bálaṃ dádhāna ātmáni karishyán vīryàm mahád índrāyendo pári srava || 1 || á pavasva disām pata ārjīkát soma mīḍhvaḥ | ṛitavakéna satyéna sraddháyā tápasā sutá índrāyendo pári srava || 2 ||

पर्जन्यवृद्धं महिषं तं सूर्यस्य दुहिताभरत् ।
तं गन्धर्वाः प्रत्यगृभ्णन्तं सोमे रसमादधुरिन्द्रायेन्दो परि स्रव ॥३॥
ऋतं वदन्नृतद्युम्न सत्यं वदन्त्सत्यकर्मन् ।
श्रद्धां वदन्त्सोम राजन्धात्रा सोम परिष्कृत इन्द्रायेन्दो परि स्रव ॥४॥
सत्यमुग्रस्य बृहतः सं स्रवन्ति संस्रवाः ।
सं यन्ति रसिनो रसाः पुनानो ब्रह्मणा हर इन्द्रायेन्दो परि स्रव ॥५॥

parjányavṛiddham mahishám tám sűryasya duhitábharat | tám gandharváḥ práty agṛibhṇan tám sóme rásam ádadhur índrāyendo pári srava || 3 || ṛitám vádann ṛitadyumna satyám vádan satyakarman | ṣraddhám vádan soma rājan dhātrá soma párishkṛita índrāyendo pári srava || 4 || satyámugrasya bṛihatáḥ sám sravanti saṃsraváḥ | sám yanti rasíno rásāḥ punānó bráhmaṇā hara índrāyendo pári srava || 5 || 26 ||

113

The aspirant self, the destroyer of nescience, drinks the elixir of divine life-force in the precincts of a lake, and infuses strength into himself while he is about to show his great prowess. May you flow, O elixir, for the self. 1

O the elixir of the life-force, lord of the four regions, sprinkler of blessings, flow between the banks of a river, flow from a pure heart. You have been invoked and evoked in divine words with truthfulness, austerity and intent intention to adopt truth alone for life. May you flow, O elixir, for the self. 2

The daughter of the sun brings out the elixir in quantity large as a rain-cloud; the divine elements of the mid-region seize upon it and place the juices in the elixir. May you flow, O elixir, for the self. 3

The divine elixir of life-force abides by truth, radiant with truth, truthful in acts and words. O supreme Lord, proclaiming our faith we adorn you, the upholder of sacred rite. May you flow, O elixir, for the self. 4

The united streams of your elixir are vast and truly formidable; may they flow united; the essences of the elixirs flow together. O golden-hued elixir, you are purified by holy prayer. May you flow, O elixir, for the self. 5

॥२७॥ यत्र ब्रह्मा पवमान च्छन्दस्यां वाचं वदन् ।
ग्राव्णा सोमे महीयते सोमेनानन्दं जनयन्निन्द्रायेन्दो परि स्रव ॥६॥
यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम् ।
तस्मिन्मां धेहि पवमानामृते लोके अक्षित इन्द्रायेन्दो परि स्रव ॥७॥
यत्र राजा वैवस्वतो यत्रावरोधनं दिवः ।
यत्रामूर्यह्वतीरापस्तत्र मामममृतं कृधीन्द्रायेन्दो परि स्रव ॥८॥
यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः ।
लोका यत्र ज्योतिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥९॥
यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् ।
स्वधा च यत्र तृप्तिश्च तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥१०॥
यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते ।
कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥११॥

yátra brahmá pavamāna chandasyàṃ vácaṃ vádan | grávṇā sóme mahīyáte sómenānandáṃ janáyann índrāyendo pári srava || 6 || yátra jyótir ájasraṃ yásmiñ loké svàr hitám | tásmin mā́ṃ dhehi pavamānāmríte loké ákshita índrāyendo pári srava || 7 || yátra rā́jā vaivasvató yátrāvaródhanaṃ diváḥ | yátrāmū́r yahvátīr ā́pas tátra mā́m aṃrítaṃ kṛidhíndrāyendo pári srava || 8 || yátrānukāmáṃ cáraṇaṃ trināké tridivé diváḥ | loká yátra jyótishmantas tátra mā́m amṛítaṃ kṛidhíndrāyendo pári srava || 9 || yátra kā́mā nikāmā́ṣ ca yátra bradhnásya vishṭápam | svadhā́ ca yátra tṛ́ptiṣ ca tátra mā́m amṛítaṃ kṛidhíndrāyendo pári srava || 10 || yátrānandā́ṣ ca módāṣ ca múdaḥ pramúda ā́sate | kā́masya yátrāptā́ḥ kā́mās tátra mā́m amṛítaṃ kṛidhíndrāyendo pári srava || 11 || 27 ||

O lord of divine love, flow where the priest recites the melodious prayer, and brings forth the spiritual delight, while the plant is pressed under grinding stones with due reverence. May you, O elixir, flow for the self. 6

O Lord of divine love, place me in that immortal undecaying world, where the light is perpetual and where the blissful everlasting lustre keeps shining all the times. May you, O elixir, flow for the self. 7

Make me immortal in that realm where dwells the sovereign who is radiant as the sun, and which is the inner chamber of the sun and where all the cosmic moistures are in abundance. May you, O elixir, flow for the self. 8

Make me immortal in that realm, in the third sphere, in the third heaven where lucid worlds are filled with light. May you, O elixir, flow for the self. 9

Make me immortal in that realm where wishes and desires are left no more, where we have the region of the sun, and where the lasting sustenance and delight are available. May you, O elixir, flow for the self. 10

Make me immortal in that realm, where there is lasting happiness, pleasure and supreme joy, and where the wishes of the wisher have been completely met. May you, O elixir, flow for the self. 11

(११४) चतुर्दशोत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । पङ्क्तिश्छन्दः ॥

॥२८॥ य इन्दोः पवमानस्यानु धामान्यक्रमीत् ।
तमाहुः सुप्रजा इति यस्ते सोमाविधन्मन इन्द्रायेन्दो परि स्रव ॥१॥
ऋषे मन्त्रकृतां स्तोमैः कश्यपोद्वर्धयन्गिरः ।
सोमं नमस्य राजानं यो जज्ञे वीरुधां पतिरिन्द्रायेन्दो परि स्रव ॥२॥
सप्त दिशो नानासूर्याः सप्त होतार ऋत्विजः ।
देवा आदित्या ये सप्त तेभिः सोमाभि रक्ष न इन्द्रायेन्दो परि स्रव ॥३॥

114.

Yá índoḥ pávamānasyánu dhā́māny ákramīt | tám āhuḥ suprajā́ íti yás te somā́vidhan mána índrāyendo pári srava || 1 || ṛ́she mantrakṛ́tāṃ stómaiḥ káṣyapodvardháyan gíraḥ | sómaṃ ramasya rā́jānaṃ yó jajñé vīrúdhāṃ pátir índrāyendo pári srava || 2 || saptá díṣo nā́nāsūryāḥ saptá hótāra ṛtvíjaḥ | devā́ ādityā́ yé saptá tébhiḥ somābhí raksha na índrayendo pári srava || 3 || yát te rājañ ćhṛitáṃ havís téna somābhí raksha naḥ | arātīvā́ mā́ nas tārīn mó ca naḥ kíṃ canā́mamad índrāyendo pári srava || 4 || 28 ||

114

The sincere seeker, who attends to the inner philosophy of the filtered juices of the elixir plant, him men call "rich in children", verily a real householder. O divine bliss, may you continue to flow for the self. 1

O seer of the innermost truth, please raise your voice along with the chants of seers who have known the sense of the hymns, and adore with respect and humility the royal elixir of bliss, who is born as the lord of herbal plants. O divine bliss, may you continue to flow for the self. 2

Seven are the parameters of the world (six of space and one of time), with numerous suns; seven are the ministrant priests, and seven are the divine sons of the mother Eternity. With all of them, O divine elixir, may you protect us. O divine bliss, may you continue to flow for the self. 3

Protect us, O royal elixir, with the oblations cooked for you. Let no enemy injure or hurt us; let no harm of any sort come to us. O divine bliss, may you continue to flow for the self. 4

NOTES

Book 9

Hymns 1-114

नवमं मण्डलम्

सूक्तानि १–११४

Notes on Book IX

The entire Book IX of the Rgveda is devoted to *Pavamanah Soma* (पवमान: सोम:), which according to Griffith is "deified" Soma juice, or to *Soma*, or *Indu*, the moon, who is containing the celestial nectar, the drink of the gods; is identified with the *Soma*·plant, and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamana (Self-purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer.

We are traditionally told that Soma was the famous plant which was used for the preparation of libation of Soma made at the Vedic sacrifice. The whole of the Ninth Book of the Rgveda and six hymns in other Books are devoted to its praise. We give here the entire list of the hymns of the Rgveda (or scattered verses), where the *devata* is Soma.

सोम: — I.43. 4-9; I.91; I.164.43; III.62. 13-15; VI.47. I-5; VII.104.9; 12; 13; VIII.48; VIII.79; X.25; X.85, 1-5.

सोम: पवमान: — IX. 1-4; IX. 6-65; IX. 66. 1-18; 22-30; IX.67, 1-9; 13-22; 28-30; IX.68-114;

सोम: अग्निश्च — I.93; X. 19.1

सोम! अधिषवण चर्म वा — I.28.9.

सोम: अर्कश्च — X.85.18

सोम: आपो वा — X.17. 11-13.

सोम: इन्द्रश्च — II.30.6; IV.28; VI.72; X.89.5.

सोम: इन्द्रश्च रक्षहणौ — VII.104. 1-7; 15; 25

सोम: इन्द्रश्च अथर्वेन्द्र: — IV.28

सोम: इन्द्रो बृहस्पतिश्च — I.18.4

सोम: निर्ऋतिश्च — X.59.4

सोम: पवमान: पूषा वा — IX.67.10-12

सोम: पूषा च — II.40, 1-6

सोम: पूषाऽदितिश्च — II 40.6

सोम: रुद्रश्च — VI.74

सोम: वरुण: कवचश्च — VI.75.18

सोम: हरिश्चन्द्र: प्रजापतिर्वा — I 28.9

Thus in certain hymns, Soma as the *devata* occurs conjointly with Agni, Arka, Apah, Indra, Brhaspati, Nirrti, Pusan, Aditi, Rudra, Varuna, Hariscandra and Prajapati also.

Sir Monier Monier Williams in his *Sanskrit Dictionary* gives; Soma (सोम); from √*su*, juice, extract; the juice of the *Soma* plant; also the Soma plant itself (said to be the climbing plant लता, *Sarcostema Viminalis*, or *Asclepias Acida*, the stalks (अंशु) of which were pressed between stones (अद्रि), by the priests, then sprinkled with water, and purified in a strainer (पवित्र); whence the acid-juice trinkled into jars (कलश) or larger vessels (द्रोण); after which it was mixed with clarified butter, flour etc., made to ferment, and then offered in libation to the gods (in this respect corresponding to the ritual of the *Iranian Avesta*); or was drunk by the Brahmans, by both of whom its exhilarating effect was

supposed to be prized. It was collected by moon-light on certain mountains सोमस्येव मौजवतस्य भक्षो विभीतको जागृविर्मह्यमच्छान्—X.34.1; the mountain *Mujavat* is mentioned). It is sometimes described as having been brought from the sky by a falcon (श्येन) and guarded by the Gandharvas. It is personified as one of the most important Vedic gods; to whose praise all the 114 hymns of the Ninth Book of the Ṛgveda, besides six in other Books, and the whole Samaveda are dedicated.

In the post-Vedic mythology and even in a few of the hymns of the Rgveda (although not in the whole of the Ninth Book), as well as some times in the Atharvaveda, or in the Brahmanas, Soma is identified with the moon (as the receptacle of an other beverage of the gods called *amrta* (अमृत), or as the lord of plants, cf. *indu* (इन्दु), *osadhipati* (ओषधिपति), and with the god of the moon, as well as with Visnu, Siva, Yama, and Kubera.

Soma is called *rajan* (राजन्), and appears among the eight *Vasus*, and the eight Lokapalas (सोमाग्न्यर्कानिलेन्द्राणां वित्ताप्यत्योर्यमस्य च । अष्टानां लोकपालानां वपुर्धारयते नृप: —*Manusmrti*, V.96). Soma is the name of one of Rsis of the verses (X.124.1; 5-9; अग्नि-वरुण-सोम: ऋषय:).

Soma (सोम) is variously described in the *Nirukta*, one of synonyms of Soma is *matsara* (मत्सर: सोम: । मन्दतेस्तृप्ति कर्मण: —Nir. II.5) since it is derived from √मन्द्, meaning to satisfy; गोभि: श्रीणत मत्सरम् (IX.46.4), mix Soma with milk; here *gauh*, गौ: , is used in the sense of milk. On one occasion Indra is asked to drink Soma for rapture after food (पिबा सोममनुष्वधं मदाय —III.47.1). *Madhu* means Soma, since it is derived from √मद्, to exhilarate and is compared with Soma on account of the analogy of exhilaration, (मधुसोममित्यौपमिकं माद्यते: —Nir. IV.8).

The golden juice (or the green-tinted) is the Soma, so called from its golden colour (हरि: सोमो हरितवर्ण: ; आ तू षिञ्च हरिमीं द्रोरुपस्थे वाशीभिस्तक्षताश्मन्मयीभि: —Nir. IV 19; —the untraced quotation; Pour down the golden juice in the lap of the wood; prepare it with chisels made of stone).

Soma, whose greatness neither heaven, nor earth, nor water, nor

atmospheres, nor mountains fathomed has flowed: *Nirukta*, on X.89.6, quoted in V 3).

The word *Rdu-udara* (ऋदूदर:), means Soma since its inside is soft, or it is soft in the inside of men (ऋदूदर: सोम: । मृदूदर: । मृदूदरेष्विति वा, Nir. VI.4, on ऋदूदरेण सख्या सचेव--VIII.48.10).

The Soma juices are evaporated during day and during night; यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह, V.3.4.3; illu-trious indeed becomes that man who presses the Soma juices for him during day and during night. Here in this passage *Udhas* means the udder of a cow, because it is more raised than the other parts or because it is fastened near the abdomen. From the analogy of giving fatty fluids (like dew) night is called *Udhas*; also (घ्रंस इति अहनाम । ग्रस्यन्तेऽस्मिनसा: —the word *ghramsa* is a synonym of day becauses juices are evaporated during this period, ऊरूध उद्धततर भवति । उपोनद्धमिति वा । स्नेहानुप्रदान सामान्याद्रात्रिरप्यूध उच्यते — Nir. VI.19).

Soma is one among those deities with whom *Agni* is jointly praised, the others being Indra, Varuna, Parjanya, and Rtavas (Nir. VII.8). Soma is also jointly praised with Indra, and so are the deities Agni, Varuna, Pusan, Brhaspati, Brahmanspati, Parvata, Kutsa, Visnu and Vayu, Soma is also jointly praised with Pusan and Rudra. (Nir. V.II.10).

For the pressing and straining the immortal King, i.e. the Soma, Jatavedas, the fire, shall consume, i.e. he will burn with determination, or reduces the property of the miggard to ashes, for the sake of sacrifice (Nir. VII.20 on जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेद: —I.99.1).

The *Nirukta* (VIII.3) quotes a passage where the lord of forests, the courageous one, has been asked to drink the Soma from the cup called nestra (नेष्ट्र) together with the seasons, *rtavas* (त्वं नेष्ट्रात्सोमं द्रविणोद: पिब ऋतुभि: —II.37.3).

One of the verses, while describing the berry, *vibhidaka*, mentions a draught of Soma that grows on the Mujavat, मूजवत्, mountain—"the

ever-wakeful berry of the *vibhidaka* tree appears to me like a draught of the Soma that grows on the Mujavat mountain (सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान् —X.34.1. quoted in Nir. IX.8). Some of the mountains are said to be rich in Soma "Let them proclaim, let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear; the sound, i.e. invocation for Indra (प्रैते वदन्तु प्र वयं वदाम —X.94.1).

The *Nirukta* also quotes a verse which refers to the falcon, who having seized Soma bore a thousand, ten thousand libations together. Here in the enjoyment of Soma, the bountiful left the illiberal behind and the wise the dull-witted man (आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम् — IV.26.7). The word thousand (सहस्रं) is used with reference to the sacrifice in which Soma is pressed a thousand times. In the sacrifice there are ten thousand Soma draughts or there are ten thousand Soma draughts or there are ten thousand gifts in connection with the pressing of Soma. (Nir. XI.2).

Here the *Nirukta* gives the etymology of the word *Soma*. Soma is a plant; the word is derived from the root *su*, सु, to press; it is pressed again and again (ओषधि: सोम: सुनोते: । यदेनमभिषुण्वन्ति)

The *Nirukta* quotes again the well-known verse (स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुत: —Be pure with thy sweetest and most gladdening stream, O Soma, thou art pressed for Indra to drink—IX.1.1). There is another verse which is either for *soma*, the elixir plant or for the moon as well—सोमं मन्यते पपिवान्यत्संपिषन्त्योषधिम् । सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन् —X.85.3 (Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever partakes. The uselessly—pressed Soma is not the Soma at all—वृथासुतमसोममाह । सोमं यं ब्रह्माणो विदुरिति । न तस्याश्नाति कश्चनायज्वेत्यधियज्ञम्, one who does not offer sacrifice can partake. The Soma pressed with the *Yajus* formula is not Soma at all. Of the Soma which Brahmanas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake (अथाधिदैवतम् । सोमं मन्यते पपिवान्यत् संपिषन्त्योषधिमिति यजु: सुतम सोममाह सोमं यं ब्रह्माणो विदुश्चन्द्रमसम् । न तस्याश्नाति कश्चनादेव इति— Nir. XI.4).

There is another verse : O god, when they drink thee, forth

thence forward, thou thrivest again. Wind is the protector of Soma; the month is maker of years :

यत्वा देव प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ —X.85.5.

This refers to some particular libations or to the first and second fortnights of the lunar month. Here by Soma plant is really meant the moon, which thrives again and again, from new-moon cycle to the full-moon nights. The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes, or the moon. *Soma and Amrta* both are conceptual—Many attempts have been made to identify the Soma plant, about which there is so much talk in the Vedic and Iranian literatures (*Rgveda*, I.93.6; III.48.2; V.36.2; 43.4; 85.2; IX.18.1; 46.1; 71.4; 82.3; *Atharvaveda*, III.21.10; *Avesta Yasna* X.4 etc.). It has been held by some to be the *Sarcostemma viminale*, or the *Asclepias acide* (=*Sarcostemma brevistigma*). Roth held that *Sarcostemma acidum* more nearly met the requirements of the case. Watt suggested the Afghan grape as the real Soma and Rice thought sugar-cane might be meant, while Max Muller and Rajendra Lal Mitra suggested that the juice was used as an ingredient in a kind of beer, i.e., that the Soma plant was a species of hop. Hillebrandt considers that neither hops nor the grape can explain the references to Soma. It is very probable, as A.A. Macdonell and A.B. Keith suggest that the plant cannot now be identified.

In the *Satapatha Brahmana*, there is a detailed account of the sale and purchase of Soma plant against the cows of different age-group (III.3.1). It grew on mountain, and could not be obtained by ordinary people; perhaps some special tribe or prince owned it, like the *Kikatas* (III.53.14; किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम्). Owing to the difficulty of obtaining the real plant from a great distance, several substitutes were allowed in the Brahmana period.

The *Susruta Samhita* devotes a chapter (XXIX) on Soma, which may thus be summarized;

"In the days of yore, the gods such as Brahma, created a kind

of Amrta (ambrosia) which is known by the epithet of Soma for the prevention of death and decay of the body. The same divine Soma plant may be classified into 24 species according to the difference in their epithets, potencies, habitats etc. ! Ansuman, Munjavan, candrama, Rajataprabha, Durva-Soma, Kaniyan, Svetaksa, Kanakaprabha, Pratanavān, Talavrnta, Karavira, Amsavan, Svayam-prabha, Mahasoma, Garudahrta, Gayatrak, Traistubha, Pankta, Jagata, Sakvara, Agnistoma, Raivata, Gayatrya, Tripada, Udupati. (XXIX. 2—8). Whatsoever be the species, the Soma plant is furnished with fifteen leaves which wax and wane with the waxing and waning of the moon. Thus one leave grows every day, in the bright-half of the month (*Sukla paksa*) attaining the greatest number 15 on the Full Moon night, and then leaves begin to decrease in number dropping one by one everyday till the bare stem of the creeper is left on the night of the New Moon (XXIX. 20—22).

The same text further proceeds to describe the details (all conceptual) ! the Ansuman (अंशुमान्) species of the Soma are characterised by a smell like that of clarified butter and has a bulb, while the Rajataprabha (रजतप्रभ:), is possessed of a bulb resembling a plantain in shape. The Munjavan (मुञ्जवान्) puts forth leaves like those of a garlic, whilst the candramas (चन्द्रमस्) species is possessed of a golden colour, and is aquatic in its habitat. The Garudahrta (गरुडहृत:) and Svetaksa (श्वेताक्ष:) species are yellowish and look like the cast-off skins of a snake, and are usually found to be pendent from the boughs of trees. All other species are marked with particoloured circular rings. Possession of 15 leaves of variegated colours, a bulb, a creeper—like appearance, and secretion of milky juice are the general characteristics of all the Soma plants.

The Himalayas, the Arbuda, the Sahya, the Mahendra, the Malaya. the Sri-Parvata, the Deva-giri, the Devasaha, the Pariyatra, the Vindhyas, and the lake Devasunda are the habitats of the Soma plants. Somas of the candramas species are often found to be floating here and there on the mighty stream of the river Sindhu which flows down at the feet of the five large mountains bying to the north bank beyond the Vitasta river. The Munjavan and the Ansuman species may also be likewise found in the same locality while those known as the Gayatrya (गायत्र्य:), Traistubha (त्रैष्टुभ:) Pamkta (पाङ्क्त:), jagata (जागत:), Sakvara (शाक्वर:) and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little Manasa (क्षुद्रकमानसम्) in Kashmir, XXIX. 27—31).

The description is so vivid, as to appear that the author of the treatise has actually written these details by his personal observation and experienee But this is not so. This is seen from the following passage from the same treatise ;

> यैश्चात्र मन्दभाग्यैस्ते भिषजश्चापमानित: ।
> न तान् पश्यन्त्य धर्मिष्ठाः कृतघ्नाश्चापि मानवाः ॥
> भेषजद्वेषिणश्चापि ब्राह्मणद्वेषिणस्तथा । (XXIX. 32)

(The Soma plants are invisible to the impious or to the ungrateful as well as to the unbeliever in the curative virtues of medicine or to those spiteful to the Brahmana.) This passage clearly shows that the entire description is dramatic, imaginative and conceptual. The author of the *Satapatha* clearly declared that this king Soma, the food of the gods, is no other than tha Moon (एष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः — Now this King Soma, the food of the gods is no other than the Moon Satapatha Br. 1 6.4.5.)

Soma-rituals and Soma-yajnas. The Amrta and Soma are both conceptual; they have no terrestrial existence. As has been already quoted earlier, the Rgveda verse (X.85.3) itself suggests : "He who has drunk thinks that the herb men crush is the Soma, but which the priests or Brahmanas know to be Soma, no one ever eats—(सो[illegible] यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन)."

In the ecclesiastical age, the whole drama was enacted, and the Soma was equated with a creeper, a plant bearing juice or sap and having the content of Soma in it in proportion to its curative or exhilarating capacity. That Soma is universally presant in all medicinal herbs is also suggested in one of the lines of the *Gita*; गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्णामि चौषधीः सर्वाः सोमोभूत्वा रसात्मकः (And entering the earth, I support all beings by my vital energy, and becoming the sapful Soma, I nourish all herbs)—(*Gita*, XV. 13). Since Soma was never available, its substitutes were also suggested in Soma sacrifices; Two kinds of Phalguna, the red-flowering and the brown-flowering, Syenahrta, Adara, Durva (brown) and Yellow Kusa in preferential order (द्वयानि वै फाल्गुनानि । लोहितपुष्पाणि चारुण पुष्पाणि च स यान्यरुणपुष्पानि फाल्गुनानि··· यद्यरुण पुष्पाणि न विन्देयुः । श्येनहृतमभिषुणुयात्···यदि श्येनहृतं न विन्देयुः । आदारानभिषुणुयात्··· यद्यादारान् न विन्देयुः । अरुणदूर्वा अभिषुणुयात् ··etc. *Satapatha Br.* IV.5.10.1-6).

In different localities in India and also in the neighbouring countries. Some substitutes of the Soma plant were always held in esteem and the Soma oblations were prepared from them by crushing them, squeezing their juices, straining them. and mixing milk and curds to them

The conceptual story added to the ceremonial Soma in some of the essential details is as follows :

(a) When the Gayatri flew towards the moon, a footless archer aiming at her while she was carrying him off, severed one of the feathers (पर्ण) either of the Gayatri or of the king soma and on falling down, it became a *parna* (*palasa* पलाश) tree, whence its name parna (पर्ण) *Satapatha Br*, I.7.1.1.

(b) He then spreads the cloth, covers the ox-hide either twofold or fourfold with the fringes towards the east or north. There on he metes out the king (Soma)—*ibid*. III.3.2.9.

Having gathered the ends of the Soma cloth, he ties them together by means of the headband (उष्णीष)—*ibid* III.3.2.18.

(c) Then begins the buying of Soma, and bargaining. Finally Soma is bought for ten things; Candra or gold, cloth or skin, she-goat, milch-cow, pair of kine and so on. चन्द्रं ते वस्त्रं ते छागा ते धेनुस्ते मिथुनौ ते गावौ तिसस्तेऽन्याऽइति —*Satapatha*, III.3.3.1-4. Soma is usually purchased against cow, since a variety of preparations are available from cow's milk; गोर्वै प्रतिधुक् । तस्मै श्रृतं तस्यैशरस्तस्यै दधि तस्यै मस्तु तस्याऽआतञ्चनं तस्यै नवनीतं, तस्यै घृतं, तस्याऽआमिक्षा, तस्यै वाजिनम् । From the cow, fresh milk, boiled milk, cream, curdled milk, butter, ghee, clotted curds and whey. *Satapatha*, III.3.3.2.

(d) The Soma is then placed on the black deer-skin in the closed space of a cart, which stands to the south of the place where the purchase of Soma took place, with the shafts towards the east, fitted with all appliances and yoked with a pair of oxen. The antelop skin is spread with the hairy side upwards, and the neck part towards the east (III.3.4.1).

(e) Then he wraps the Soma up in the Soma wrapper. If there are two deer's skins, he then puts up the other by way of a flag. They now drive Soma about on as a safe cart (*nastra*, नाष्ट्र) unmolested by evil spirits. (III.3.4.8).

(f) Soma is then brought to the front of the hall. Adhvaryu then removes the Soma-wrapper. Then four men take up the King's throne (four for a royalty and two for commoners) which is of *udumbara* wood; there upon the king Soma is made to enter the hall. Soma is verily the guest of the sacrificer. (III.3.4.26, 27).

(g) Soma is pressed for juice eight times, then eleven times, twelve times and so on (IV.1.1.8, 10, 12). The juice is collected in cups or vessels (*graha*). It is cleansed or purified first by hand (गभस्तिपूत, *gabhasti-puta*). Having drawn the *graha*, the vessel is wiped all round, lest any Soma juice should trickle down. The great pressing ceremony (*Mahabhisava*, महाभिषव) is described in details in the *Satapatha Brahmana* IV.1.2.

Soma and Dayananda—The enigmatic term *Soma* occurs in all the four Vedas. The other words derived from it, as occuring in the Rgveda, are :

सोमऽमद: (X.94.9); सोमऽप्राहुत: (IX.94.14), सोमक: (IV.15.9),

सोमकामम् (I.104.9); सोमगोपा: (X.45.5);

सोमजामय: (X 92.10); सोमधान: (VI.69.6);

सोमऽपतिम् (I.76.3); सोमऽपरिबाध: (I.43.8);

सोमपर्वभि: (I.9.1); सोमपा (I.21.3);

सोमपातम: (I.8.7); सोमपावन् (I.55.7);

सोमपीतये (I.2.3.); सोमपीथम् (X.15.8);

सोमपृष्ठास: (VIII.63.2); सोमपेयम् (I.120.11);

सोममाद: (VII.21.2); सोमरभस्तरेभ्य: (X.76,5);

सोमराज्ञी: (X.97.18); सोमवत्या (X.113.8);

सोमवतीम् X.97.7); सोमवृद्ध: (VI.19.5);

सोमशितम् (VII.104.19); सोमसुत: (I.89.4);

सोम सुतिम् (VIII.93.6); सोमापूषणा (II.40.1);

सोमारुद्रा (VI.74.1-8); सोमिन: (I.22.4);

सोम्य: (VIII.93.8); सोम्या: (VIII.59.4).

Swami Dayananda in his Vedic writings has explained the word *Soma* varyingly. He drives the term from √*su*, सु thus : सुवति चराचरं जगत् तत्सम्बुद्धौ जगदीश्वर, Lord, the creator of the word; अथवा सूयन्ते रसा यस्मात् स सोमोषधिराज: , a medicinal herb from which flows the sap; also सोमविद्यासम्पादक विद्वन् the one adept in the herbal knowledge (Yv. IV.37); चन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा, one like a moon; an enlightened person or a prince (Yv. XII.112); ऐश्वर्य सम्पन्न. the one with glory, like Indra (IV.28.1); सर्वजगदुत्पादक: ईश्वर: , the creator of the universe (*Aryabhivinaya* I.38); सोमवल्लीव सर्वरोग विनाशक राजन्, a king resembling Soma creaper in cures; (Yv. XXXIV.22); वीर्यवत्तम विद्वज्जन, an enlightened person with virility (I.91.6); सर्वविद्यायुक्त, learned in all disciplines (I.91.23); सौम्यगुणसम्पन्न, one with loving temper; आरोग्य बल प्रापक, or one who cures ills and provides health (I.91.22); शुभकर्मगुणेषु प्रेरक: , one who inspires for good qualities and noble actions (I.91.3); यवाद्योषधि रस-व्यापिन: , one who is present in all plant saps as of barley etc. I.187.9); सुखैश्वर्यप्रद ईश्वर, Lord who provides all pleasures and comforts (I.43.9); प्रशस्तगुणशिष्य, a desciple with excellent

qualities (Yv. VII.14); प्रशस्तैश्वर्यं युक्त सभाध्यक्ष राजन्, king or the head of a state with noble qualities (Yv, VI.26); सकलैश्वर्य प्रेरक सभापते the head of a council or assembly with excellent qualities (Yv. VI.33).

In the material sense, any preparation with nutritive and curative qualities is Soma, सोमरसान्वितं पाकम् (Yv. XII.55); सर्वपदार्थाऽभिषवम् (I.16.7); सर्वरोगनाशकं महौषधरसम् (III.53.6); ऐश्वर्यकारकम् (ओषधिम्) (III.51.7); ओषधिजन्यं घृतदुग्धादिकं रसम् (III.47.4); सोमलताद्योषधि सारपातार वैद्यम् (II.11.11); सोम वल्ल्यादि निष्पन्नमाह् लादकमासव-विशेषम्, an exhilarating liquor (Yv. VIII.10); बलपुष्टिबुद्धि-वर्धकमुत्तमौषध्यभिषवम् (I.28.9) महौषधि विशिष्टमन्नम् (III.40.5); जलम्, water (V.34.3); सोमद्योषधिगणम् (Yv. XXVIII.26); सोमवल्ल्या द्योषधिरसान्वितं पाकम् (Yv. XV.60); अमृताख्यं रसम् ambrosia of immortality (Yv.IV.31). Similarly we have सोमः ओषधिराजः (Yv XXIX.49); महौषधिरस ऐश्वर्यं वा (V.43.5); वैद्यक शिल्प क्रियया ससाधित ओषधीरसः, medicinal preparations accomplished in pharmaceutical concerns (I.47 1) Also the creator Lord, यः सुनोति सः (VI.34.4); यः सर्वजगत् सः चराचरः परमात्मा (VI.44.24); सोमाः ये सुन्वन्ति सूयन्ते वा ते पदार्थाः (III.36.2); सूयन्त उत्पद्यन्ते ये ते पदार्थाः (I.2.1); also moon as (सोमेन चन्द्रेण प्रकाशमानेन वाऽऽह्लाद-करत्वेन (Yv.X.30).

Analogical Interpretation of Soma—In the Vedic literature. Soma has numerous connotations, based on analogies We shell quote here a few:

(a) Now as to why he is called Soma. When he first became sacrificial food for the gods, he thought within him, 'I must not become sacrificial food for the gods with my whole self!' That form of his, which was most pleasing, he accordingly put aside. There upon the gods were victorious; they said, 'Draw into thee, for therewith shalt thou become our food? He drew it to him even from a far, saying, verily, that is mine own, he was called Soma. (स्वा वै मऽएषेति तस्मात् सोमो नाम—*Satapatha* III.9.4.22).

(b) Some is differedt from Sura, the alcoholic beuerage—He (the Adhvaryu) then draws seventeen other cups of Soma, and (the Nestri) seventeen cups of Sura (spirituous liquor) for to Prajapati belong these two saps of plants, to wit the Soma and Sura (सप्तदश सुराग्रहान् प्रजापतेर्वाऽएतेऽन्धसी यत्सोमश्च सुरा च); —and these two the Soma is truth, prosperity,

light (सत्यं वै श्रीर्ज्योतिः सोमः); and the Sura untruth, misery, darkness (अनृतं पाप्मा तमः सुरेते —*Satapatha* V.1.2.10).

(c) Sri or eminence is Soma; contrary to it is disease which means meanness श्रीर्वैसोमः , पाप्मा यक्ष्मः —IV.1.3,9; Soma is antithesis of Yaksma or disease).

(d) The king Soma is moon (सोमा राजा चन्द्रमाः , स: स्वयमेवात्मान प्रोचे यज्ञवचसे राजस्तम्बायनाय यावन्ति वाव मे ज्योती षि तावत्यो मऽइष्टकाऽइति, he himself, indeed, proclaimed his own self to Yajnavacos Rajastamba, saying, "As many lights as there are of mine, so many are my bricks." *Satapatha*, X.4.2.1).

(e) Soma forsooth was Vrtra; Soma is a god, since Soma (the moon) is in the sky, 'Soma forsooth was Vrtra; his body is the same as the mountains and rocks; thereon grows that plant called Usana (उशान); they fetch it hither and press it, and by means of the consecration and the Upasads, by Tanunaptra, तानूनप्त्र, and the strengthening they make it into Soma. (वृत्रो वै सोम आसीत्, तच्छरीरं यद्गिरयो यदश्मानस्तदेषो उशानानामौषधिर्जायते —*Satpatha*, III.4.3.13).

(f) Soma is Prajapati (सोमो हि प्रजापतिः —*Satapatha*, V.I,5.26); Soma is Pavamana (सोमो वै पवमानः —II.2.3.22); Soma is all the deities (सोमः सर्वा देवता—I.6.3.21); Soma is Indra (सोमो वा इन्द्रः —II.2.3.23); Soma is night (सोमो रात्रिः —III.4.4.15); Soma is *parna* or *palasa* (सोमो वै पर्णः —VI.5.1.1; सोमो वै पलाशः —*Kausitiki* II.2); Pasu or animal is verily Soma (पशुर्वै प्रत्यक्षं सोमः —V.1.3.7); fame is Soma (यशो वै सोमः —IV.2.4.9).

Special feature of the Soma Pavamana hymns : The Book IX of the Rgveda has 114 hymns and in all, 1108 verses. As we have said, Soma verily means the moon in the cosmic creation, which is imagined to sustain a conceptual plant Soma, which on cleansing, crushing and squeezing yields an exhilarating juice, very tasty, sweet, health-promoting and energizing. This drink is primarely meant for Indra, the Lord Supreme. He is the highest and the most primary source of Soma, and He alone is offered the oblations of Soma, so much so that Indra and Soma become identical. Indra is Lord of Bliss, He is Bliss-personified;

He is identical with Love, which is purest form with all its lustre and devoid of lust, is the personified Soma, Soma is Ananda (आनन्द) personified-the supreme bliss of ectasy, par excellence.

Soma as an oblation goes to Indra, and through Him to other deities, the bounties of Nature. It exhilarate them also, and energizes them, and they play their due and assigned role in creation and maintenance, Whatever divine beauty exists in the world is due to Soma, and thus the benign creation is the manifestation of Indra, the Lord Supreme.

In the Soma Pavamana hymn, Indra is the central figure, the only supreme recipient of our homage and oblations. In the cosmic creation, our supreme Lord is Indra, and Nature's forces are the Devas, the gods. In our body complex, the little self, the individual consciousness, the soul is Indra, whilst the sense organs are the gods. Here the soul is the enjoyer of the Soma, and through this soul, the Soma is shared by the sense organs. The Soma is cleansed and filtered through the strainers of mental complex, the internal organ in particular, and then it is stored in the *vijnanmaya* sheath (विज्ञानमय कोष) as enlightenment and in the *anandamaya* sheath (आनन्दमय कोष) as bliss or supreme happiness. To the extent Soma has been cleansed and filtered, depends the integral personality of the devotee, the *yogin*; this Soma makes a person a *deva*, a pitr, a man, a *gandharva* (a man with worldly sense of aesthetics, a poet, a dancer, a musician, a lover, a man of refined tastes, or a devil, or raksas.

The society has also an Indra, the head of a state, the chief of an organisation; all the invocations are addressed to him; all the tributes go to him; he is the custodian of all the revenue and wealth; Soma is this tribute and revenue; through him, the other officers in charge, the head of the sub-offices, get the share of the total finances to be spent for the welfare of the society. The *Soma Pavamana* hymns have massages for such organizations also.

A young diciple, a Brahmacarin, is also known sometimes as Soma; he is addressed as saumya (सौम्य). His personal integrity depends upon his preserving the elixir of youth or virility the *virya*, the *ojas*. The essense of life is the Soma-elixir. The Soma reflects through the

eyes, the cheeks, the lips, the muscles in fact, through everything that glorifies the youth. Soma also become the Saurya (शौर्य) or valour of a soldier; it becomes the serenity of a young intellectual in an academy; Soma glitters through the eyes of a Brahmacarin, preparing himself for any walk of life.

Soma is the quintessence of any herb, used as a cure of maladies and diseases. It is the finally refined essence of a medicine that leads to amelioration and better health. Whatever is curative in a herb or medicine is Soma : it is, as if, present in micro-quantities in every dose of medicine, and the cure is supposed to be proportional to its content.

Dayananda in his commentary on the Vedic mantras gives the following meanings of the word Soma.

(i) Supreme Lord, the impaller of the universe ! सुवति चराचर जगत्, तत्सम्बुद्धौ जगदीश्वर:

(ii) the supreme medicine! सूयन्ते रसा यस्मात् स सोमौषधिराज: ।

(iii) One adept in Soma-knowlege! सोमविद्या-सम्पादक विद्वन्.

(iv) An enlightened person or a government official bright as moon (चन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा ।)

(v) The cure of all diseases like the conceptual Soma-plant (सोमवल्लीव सर्वरोगविनाशक).

(vi) A young with superb virility, वीर्यवत्तम.

(vii) A person of divine humility, सोम्यगुणसम्पन्न.

(viii) Friend and well-wisher of every one, सर्वसुहृद् सोहार्द्र प्रद वा.

(ix) The democratic head of a state, सर्वगुणप्रापक सभाध्यक्ष, सकलैश्वर्यं प्रेरक सभापति:

(x) A deciple with noble qualities, प्रशस्तगुणशिष्य.

(xi) Any preparation mixed with the Soma juice, सोमरसान्वित पाकम्, सोमवल्ल्यादि निष्पन्नमाह्लादकमासव विशेषम् an *asava*, or an exhilarating extract, derived from Soma plant.

(xii) One desirous of good reputation, the member of the court of justice, ऐश्वर्यमिच्छु: न्यायाधीश: .

(xiii) A friend, सखा.

(xiv) Moon, चन्द्रमा.

(xv) Soma plant or some plant like this of medicinal properties, सोमलताद्योषधिगण.

(xvi) Newly married tender, smart and humble young man, सौकुमार्यादि गुणयुक्तत्वाद् विवाहित: प्रथम: पति: .

(xvii) Members of an assembly or parliament of a state, or people of a state, राजसभाया: सभासन् प्रजाजनो वा.

Aurobindo and Soma: Aurobindo in "*The Secret of the Veda*" (p 342) writes: Soma is the Lord of the wine of delight: the wine of immortality. Like Agni, he is found in the plants, the growths of earth and in the waters. The Soma wine used in the external sacrifice in the symbol of this wine of delight. It is pressed out by the pressing stone (*adri*, अद्रि, gravan, ग्रावण्, which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone, as they speak of light and sound of Indra's weapon. Once pressed out as

delight of existence, Soma has to be purified through a strainer (पवित्र) and through the strainer he streams in his purity into the wine-bowl, चमू, in which he is brought to the sacrifice, or he is kept in jars (कलश) for Indra's drinking, or, sometimes the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the Ninth Mandala which are devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of heaven, दिवस्पदे, "(Vol X.p.343).

Thus evidently the entire human system, the body complex, is *Kalasa* or the jar of storing the Soma. The mind enlightened by knowledge (चेतस्) is the strainer or divine filter made of fleecy-wool. We have called it ultrapsychic fleecy-filter in our translation of the Soma-Pavaman hymns. Aurobindo says :

"The hymns begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*Cetas*); the hymn hymn system is the jar (पवित्रं ते विततं ब्रह्मणस्पते, the strainer is spread wide for thee, O Master of the soul; प्रभुर्गात्राणि पर्येषि विश्वतः, becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brhaspati, master of the creative *World. Brahman* in the Veda is the soul or soul-consciousness, emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma,* Here, however, it seams to mean the soul itself. Soma, the Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him, the mind and heart, enlightened, have been formed into a purifying instrument, freed from all narrowness and duality, the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life, and turn it into pure delight of the true existence, the divine, the immortal Ananda;"

Aurobindo further says;

"So received, sifted and strained, the Some-wine of life turned into Ananda, comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* (प्रभु) and *vibhu* (विभु) in the Veda are used not in the later sense, "lord, but in a fixed psychological significance like *pracetas*, प्रचेतस and *vicetas*, विचेतस, or like *prajnana*, प्रज्ञान and *vijnana*, विज्ञान in the later language, *vibhu* means becoming, or coming into existence pervasively, *Prabhu*, becoming and coming into existence in front of the consciousness, at a particular point as a particular object or experience, Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness, concentrated at some particular point, *prabhu*, or as some particular experience, and then pervades the whole being as Ananda, *vibhu* (p. 344).

Every human system is not capable of holding this Soma. We would again quote Aurobindo in this connection :

"But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight, अतप्ततनूर्न तद् आमो अश्नुते (IX.83.1), he who is raw and his body not heated does not taste and enjoy that; शृतास इद्वहन्तस्तत् समाशत, only those who have been baked in the fire bear and entirely enjoy that. The wine of that divine Life poured into the system is a strong, overflooding and violent ecs... it cannot be held in the system, unprepared for it by strong endurance of the utmost fires of life and suffering and experience. (p. 344).

About the strainer, Aurobindo further says;

"This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven; तपोष्पवित्रं विततं दिवस्पदे—IX.83.2; its thread or fibres are all of pure light and stand out like rays. (शोचन्तो अस्य तन्तवो व्यस्थिरन्—IX.83.2). Through these fibres, the wine has to come streaming The image evidently

refers to the purified mental and emotional conscious heart, *cetas*, whose thoughts and emotions are the threads or fibres." (p. 345)

"Thus received and purified these keen and violent juices, these swift and intoxic eating powers of the wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier, अवन्त्यस्य पवीतारमाशवः (IX 83.2). So increasing him in all delight of his mental emotional, sensational, and physical being, they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of *Svar* (स्वर) where the mind capable of intuition inspiration, revelation is bathed in the splendours of the Truth (*rtam*), liberated into the infinity of the vast (*brhat*): दिवस्पृष्ठमधि तिष्ठन्ति चेतसा.

The Vedic tradition takes us by and by to higher and higher connotations of Soma; any medicinal plant is a Soma plant; moon is also Soma; every thing charming is Soma; the Ananda or delight of divine existence in the human being's conscious experience is Soma. From *divine manifestation*, we go up to the *divine Person*, and at once Soma appears as the Supreme Personality, the highest univeral Deva (not only *visve devah*, or all Nature's Bounties, but finally the *Devadhideva*, the Supreme Lord).

Soma is regarded as the dappled Bull also (अरूरुचद् उषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः —IX.83.3). The word *prsnih*, पृश्निः, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female energy. Like all words of colour, *sveta*, *sukra*, *hari*, *harit*, *krsna*, *hiranyaya* in the Veda, the word *prsnih* is also symbolic Colour, *varna*, has always denoted quality, temperament etc. (*guna*, *karma*, *svabhava*) in the language of the Vedic mysticism. The *dappled Bull* is the Deva in the variety of his manifestations; many-hued Soma is that first dappled Bull, generator of the world of becoming, for, from the Ananda, from the all-blissful one, they all proceed; Soma is this Bull (*uksan* उक्षन्), a word like vrsan, वृषन्, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilizes force of consciousness (उक्ष् सेचने; उक्षन् सेचन्ते —*Daya.* ; उक्षन् महन्नाम—Nigh. III.3); वृषा वर्षकः वीर्यसेचकः —*Daya.*).

Soma is the Ghandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda. He is the Supreme, standing out from all other beings, and over them, other than they and wonderful (*adbhutah*). For we have the verse: गन्धर्व इत्था पदस्य क्षिति पाति देवानां जनिमान्यद्भुत: —IX.83.4.

In the *yajna-karma* or the sacrificial rituals, Soma becomes an offering (*havih*). As the wine of delight, he flows about and enters into the great march of the sacrifice, which is the progress of man from the physical to the super-conscient. He enters into it and encompasses it wearing the cloud of the heavenly ether, *nabhas*, नभस्, the mental principle, as his robe and veil (हविर्हविष्मो महि सद्म दैव्यम् —IX.83.5). The divine delight comes to us wearing the luminous-cloudy veil of the forms mental experience.

In that march of sacrificial ascent, the all-blissful Deva bemes the king, *Soma Rajan*, of all our activities, master of our divinised nature and its energies, and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite, and immortal state (*Aurobindo*, p. 348).

Reference to the Samaveda

The Book Nine of the Rgveda deals with the Hymns devoted to the Soma Pavamana, and the verses in large number (often with minor alterations) occur in the Samaveda also. This concordance has been indicated by us in each hymn on two styles:

(i) The Samaveda is divided into two *Arcikas*, the *Purvarcika*, पूर्वार्चिक, which we have indicated as I, and the Uttaracika, उत्तरार्चिक, indicated as II. Each *Arcika* is further divided into *Prapathakas*, प्रपाठका: , each *Prapathaka* into the *Ardhas*, the First-half, प्रथमोऽर्द्ध: , and the Second-half, द्वितीयोऽर्द्ध: ; and these Ardhas are further sub-divided into *Dasakas*, दशका: , or groups of ten verses (the number of verses in each *Dasaka*, however, is not restricted to *ten* only), and finally each *Dasaka* into a number of verses.

(ii) The modern trend is to assign a continuous number to all the verses of the Samaveda, from 1 to 1875. This has been indicated in parenthesis or round brackets, ( ), after referring to in the first style.

Hymn-1

For verse 1, see Nir. XI.3.

For verse 1, *Samaveda*, 1.5.2.4.2 (468) and II.1.1.15.1 (689),

verse 2, 3, *Samaveda*, II.1.1.15.2, 3, (689, 690).

1. Be pure with thy sweetest and most gladdening stream. O Soma, thou art pressed for Indra to drink (इन्द्राय पातवे सुतः). The verse is explained by the mere reading of it (इति सा निगदव्याख्याता—Nir. XI.3).

Indra is the resplendent self, the soul, who drinks Soma, not in the literal sense; Soma is neither a fluid, nor Indra, a human who drinks in the literal sense. Soma is the elixir of divine love which flows out to the *Anandamaya* and *Vijnanamaya* sheaths and enjoyed by the self seated in the innermost cavity of heart. Soma is pleasing and exhilarating, leading to truth and enlightenment, and not to drunkenness leading to falsehood and wretched life. (हे सोम, इन्द्राय पातवे पातुं सुतः अभिसुतः त्वं स्वादिष्ठया स्वादुतमया मदिष्ठया अतिशयेन मादयित्र्या धारयपवस्व क्षर —*Sayana*).

Pavasva, flow (पवस्व क्षर —*Sayana*; पवित्रो भव, be pure; प्रापको भव —*Daya*.).

Sutam, सुतं, expressed, effused (*Wilson*); सुसंस्कारै-निष्पादितं —*Daya* on III.40.2; अन्तःकरणाभिगतं विज्ञानम् —*Daya*. on I.3.8).

2. Ayohatam yonim, made strong by fitting iron-nails (अयोहतं योनिं

—gold-smitten birth place—*Wilson*; हिरण्येन हत —*Sayana*). The word *ayas* stands for any metal in general and hence iron or gold even. (*Ayas*=*hiranya*=gold—Nigh. I.2).

Druna, द्रुणा ; it is a wooden cask (द्रोणकलशेन; अधिषवण-फलकाभ्यां; the planks of the Soma-press—*Sayana*; द्रुणा गन्तारौ प्रम्लाग्नी सेनापत्यध्यक्षौ —*Daya* on V.86.3).

For *Ayohatam yonim*, see also IX.80.2, i.e. fashioned by a golden hand, or pressed by the priest, having gold rings in their fingers. It is so said, that the Brahmins who perform these ceremonies must all wear a kind of flattened gold ring. (*Stevenson*).

Mahindhara in Yv. XXVI.26, takes it as "fabricated by a carpenter with an iron tool."

4. **Vajam,** वाजं, strengh (वाजं बलम् —*Sayana*). (वाजः=श्रवः=अन्ननाम —Nigh. II.7).

Sravah, श्रवः , fame or food (श्रवः अन्न —*Sayana*).

6. **Varena,** वारेण, through the cloth, the ultra-psychic fleecy filter; the universally-stretched out cloth, the cosmic filter, spread in the firmament through which the rains filter out; the extensive psychic filter through which pass all our ideas, thinkings, emotions and feelings before they reach our consciousness to become a part and portion of our *Anandamaya* and *Vijnanamaya* sheaths. (वारेण वालेन, woollen, hairy—*Sayana*).

The hair, वार or वाल, is the hair-sieve used for straining the Soma juice. In the Soma ceremonies, the herbal juice is filtered through a stretched woollen cloth.

Sasvata tana. eternally outstretched (शश्वता शाश्वतेन तना विस्तृतेन —*Sayana*).

Suryasya duhita, the daughter of the Sun i.e. dawn; according to Sayana, the *Sradhadevi*, श्रद्धादेवी. *Sradha*, the faith, the instinct which impels the enlightened soul to accept truth and truth alone, is the daughter of the Sun According to the Vajasaneyins , "श्रद्धा वै सूर्यस्य दुहिता श्रद्धा ह्येनं पुनाति"—Sradha, verily, is the daughter of the Sun; she purifies him."

7. **Parye divi**, पार्ये दिवि, on the auspicious day; on the final day (सौत्येऽहनि —on the day of the Soma effusion—*Sayana*).

Dasa yosanah svasarah anvih, दशयोषण: स्वसार: अण्वी: the ten sister fingers (योषण: स्त्रिय: स्वसार: स्वयं सरन्त्यो दशसंख्याका: अण्वी: अण्व्यो: अंगुल्य: —*Sayana*).

Anvyah, अण्व्य:=स्वसार: =अंगुलिनामानि —Nigh. II.5.

There are twenty-two synonyms of *anguli*, finger. From what root is *angulayah* (fingers) derived ? They are so called because they go foremost, or they drip foremost, or they set foremost; or they move foremost, or they mark, or they bend, or may be so called from decorating (अङ्गुल्य: कस्मात्? अग्रगामिन्यो भवन्तीति वा। अग्रगालिन्यो भवन्तीति वा। अग्रकारिण्यो भवन्तीति वा। अग्रसारिण्यो भवन्तीति वा। अङ्कना भवन्तीति वा। अञ्चना भवन्तीति वा। अपि वाऽभ्यञ्जनादेव स्यु: —Nir. II.8).

8. **Tridhatu,** त्रिधातु, the sap is imbibed with three qualities of invigorating body (शरीर) mind (मनस्) and intellect (बुद्धि). In the Soma ceremony, the Soma juice becomes threefold, as filling the three vessels, the dronakalasa, the adhavaniya and the putabhrta (त्रिधातु त्रिस्थानम्। द्रोणकलश आधवनीय: पूतभृदिति त्रिधातव: —*Sayana*).

Hymn-2

For verse 1—8, Samaveda II.4.1.3.1-8 (1037-1044)

For verse 9, *Samaveda* II.4.1.3.10 (1046)

For verse 10, *Samaveda II.4.1.3.9* (1045).

1. **Deva' vih,** देवऽवी: —dear to Nature's bounties; dear to five sense-organs and five organs of actions (देववी देवकामस्त्वम् —*Sayana*).

3. **Apah-vasista,** mingled with waters (अप: वसतीवरी: वसिष्ठ आच्छादयति —*Sayana*).

Sukratuh, rich in qualities and actions (सुक्रतु: सुकर्मा —*Sayana*).

7. **Ojasa apasyuvah,** increase our vigour and encourage us for the right conduct (ओजसा बलेन अपस्युव: कर्मेच्छा सम्बन्धिन्य: ता: —*Sayana*).

Marmrjyante, they cleanse (our hearts) (मर्मृज्यन्ते शोध्यन्ते —*Sayana*).

Girah, words of praise (गिर: स्तुतय: —*Sayana*).

Madaya sumbhase, add to our exhilaration (मदाय क्षरन् शुम्भसे अलङ्क्रियसे —*Sayana*); which adorn thee as thou droppest for our exhilaration—*Wilson*.

Hymn-3

For verse 5, see Nir. VI.28

verse 1, *Samaveda*, II.5.2.2.1 (1256)

verse 2, *Samaveda*, II.5.2.2.6 (1261)

verse 3, *Samaveda*, II.5.2.2.5 (1260)

verse, 4-5, *Samaveda*, II.5.2.2.4; 5, (1258, 1259)

verse 6, *Samaveda*, II.5.2.2.3 (1257)

verses 7-10, *Samaveda*, II.5.2.2.7-10 (1262-65)

verse 9, also *Samaveda*, II.1.2.17.1 (758)

1. **Dronani**, द्रोणानि, towards or on the sacrificial vessels. Dronas are the large troughs called drona-kalasa (द्रोणानि द्रोणकलशानि —*Sayana*).

2. **Hvaransi ati-dhavati**, Hvaransi, ह्वरांसि अतिधावति, rushes forward or hastenes down the declivities (*Benfey*); *Hvaransi*=enemies or obstacles and oppositions (ह्वरांसि शत्रून् प्रति धावति, rushes on to crush, हन्तुमभिगच्छति —*Sayana*).

Vipa-Krtah, विपाकृत:, worked with fingers (विपा=fingers, Nigh. II.5, विपा अंगुल्या: कृत: अभिषुत:, crushed, squeezed).

5. **Ratharyati**, longing for a chariot, one desirous of something accomplished, or one who desires a chariot (रथर्यतीति सिद्धिस्तत्प्रेप्सु: रथं कामयत इति वा —Nir. VI.28).

Esa devo ratharyati, this god desires a chariot; this Soma, the love divine hastens to ride on a chariot; it longs for a chariot, or it longs or is desirous of some thing already accomplished.

10. Puruvratah, multi-functional (पुरुव्रत: बहुकर्मा —*Sayana*).

Hymn-4

For verses 1-10, *Samaveda*, II.4.1.4. 1-10 (1047-1056)

1. Athamo vasyasah krdhi, make us happy and prosperous make us happy—*Wilson*; नः अस्मान् वस्यसः श्रेयः कृधि कुरु —*Sayana*; also make us prosperous with food.

7. Dvibarhasam rayim, riches abundant for both worlds (द्विबर्हसं द्वयोः द्यावा पृथिव्योः स्थानयोः परिवृढं रयिं धनम् —*Sayana*; *dvi* means double or abundant.

9. Vidharmani, विधर्मणि, for their own upholding (विधर्मणि आत्मनो विधारणार्थम् —*Sayana*); but he translates the same as "they glorify thee with the hymns in the sacrifice.

Hymn-5

This is one of the *Apri-suktas*, refering to samiddhah, tanunapat, ila, barhih, devir-dvarah, usasanakta, devyau hotarau, tisrodevyah, sarasvati-ila-bharati trio, tvastr, vanaspati and svahakrti, the eleven. For other Apri-hymns, see X.110 of the Rgveda, V 12 of the Atharva, and chapter XXIX.25-36, and numerous other references.

These are the names of Agni usually; here of soma.

2. Tanunapat, never decaying in body (तनूनपात् अत्र सोमो भवति —*Sayana*) *beamsari*, born of waters, and from these beams, the Soma, and hence the Soma is *taunnapat.*

4. Harih, हरिः, green-hued, golden, golden-hued (हरिः हरितवर्णः —*Sayana*)

6. Susilpe, handsome in built (सुशिल्पे सुरूपे —*Sayana*).

11. Vayu, cosmic wind; *Brhaspati*, cosmic intelligence, *Suryah*, the Sun or the cosmic light, *Agnih*, the cosmic fire, *Indrah*, the cosmic lightning.

Hymn-6

For verse 1, *Samaveda* I.6.1.2.10 (506) with *avya varebhih.*

2. Indra iti, O Soma thou art Indra, or a sovereign, you act as a sovereign.

Indo, इन्दो, O Soma, O moon, or O drops of Soma. (इन्दो सोम, त्वमिन्द्रः ईश्वरः *—Sayana*).

5. Yosano dasa, योषणो दश, the ten sisters, the ten fingers, as in IX.1.7, दश संख्याकाः स्त्रियः, अङ्गुल्य इत्यर्थः ; the ten ladies, that is the ten fingers *—Sayana*).

7. Pipa yat, flattens, its milk swells (*Wilson*); one which sustains Indra, (पयः पीपयत् इन्द्रमाप्यायितवत् । तस्माद् धारया पवत इत्यर्थः *—Sayana*).

9. Guha cid-dadhise girah, (thou storest praises in secret), it resounds with a thrill when it flows from the filters. Alternatively, when the Soma has been placed in the sacrificial place (*guha*), the priest start chanting hymns of praise (*girah*). This might also refer to *uparavas* (उपरव) or "sounding holes", which are dug in the ground and over which the two boards used for pressing Soma are placed. These holes are said to deepen the sound of the stones with which the boards and the Soma-shoots are beaten. (see *Katyayane Sutras* VIII.4.28; अभिषववेलायामुपरवेषु धारयसि । करोषीत्यर्थः *—Sayana*).

Hymn-7

The entire hymn is repeated in the *Samaveda* with several verbal alterations : II.4.3.2. 1-9 (1028-1036).

1. Vidana asya yojanam, विदाना अस्य योजनम्, knowing that they have a relation with Indra, the resplendent self Here *asya* means **with or** ***of Indra***, इन्द्रस्य (*Sayana*).

2. **Apah,** of waters (*vasativari* waters); of divine elixir (अपः वसतीवरी: —*Sayana*).

See *Aitareya Brahmane* for *vasativari Agriyah dharah madhva pra vi gahate,* the streams of this sweet bliss flow forth pre-eminent (अग्रियः मुख्याः , pre-eminent; प्र वि गाहते पतन्तीत्यर्थः —*Sayana*).

Hymn-8

The entire hymn is repeated in the *Samaveda*, II.5.1.2. 1-9 (with 8 and 9 transposed). (1178-1186)

3. **Rtasya yonim,** ऋतस्य योनिम् in the place of benevolent works, in the place of sacrifice. (देवानां योनिम् in the Samaveda).

Asadam codaya, may you impel him, (the resplendent self) to sit (or to participate) in the sacrifice

Hardi, हार्दि, provide gratification: "Soma, pure-flowing for Indra's gratification, do thou stir his heart to sit in the place of sacrifice" (cf. VIII.79.8) (Sayana's translation of *hardi* as अभिलषितस्त्वम् is wrong — *Wilson*).

4. **Sapta dhitayah,** सप्त-धीतयः , the seven participating priests धीतयः होतारः —*Sayana*). (cf. IX.9.4. ; but IX.62.17, metres, धीतभिः छन्दोभिः —*Sayana*.

Viprah anu amadisu, विप्राः अनु अमादिषुः , the sages gladden you. Also worshippers follow thee exulting (*Wilson*).

5. **Kam,** कम्, water (कं उदकं—*Sayana*); *kam* is an adverb here; "Surely" with a very weakened force, (*Wilson*).

7. **Indo,** O divine love (इन्दो सोम —*Sayana*).

Sakhayam a visa, enter thy friend (i.e. Indra) सखायं प्रियमिन्द्रं आविश प्राप्नुहि —*Sayana*); may you enter in the heart of the resplendent self, your real friend.

9. **Nrcaksam,** नृचक्षसम्, the conlemplator of men, (नृणां द्रष्टारं —*Sayana*).

Svarvidam, the knower of all things (स्वर्विदं सर्वज्ञं —*Sayana*; also the knower of heaven—*Wilson*).

Hymn-9

For verse 1, *Samaveda*, I.5.2.4.10 (476); II.3.1.16.1 (935) for सुवानः, read स्वानैः).

verse 2, Samaveda, II.3.1.16.3 (937) (For धनिष्ठया, read धनिष्ठये).

verse 3, Samaveda, II.3.1.16.2 (936).

1. **Naptyoh,** नप्त्योः, between the two grand-daughters; at the source where the effusion takes place; between the two boards (used in pressing the Soma, अधिषवण-फलकयोः —*Sayana*).

Kavih, कविः, wise (कविः मेधावी).

Kavikratuh, one working with penetrating wisdom,—used for Soma (कविक्रतुः क्रान्तप्रज्ञः क्रान्तकर्मा वा सोमः —*Sayana*).

Vayansi, highest statures; the birds (used for stones: वयांसि ग्रावाणः; तथा च मंत्रवर्णः —"वयांसि श्येना अतिपयः पर्वतानां ककुभः" इति —*Sayana*).

Yati, proceeds to; is raised to (याति गच्छति).

3 "That pure son (the Soma) illumined his mothers, he the born them too born, he tne great them the great, the augmenters of sacrifice" —*Wilson*, literal translation).

4. **Sapta dhitibhih**, seven guileless streams of sensation; seven fingers, धीतिभि: अंगुलिभि: , Nigh. II.5); see IX.8.4—सप्तधीतय: .

7. **Kalpesu**, कल्पेषु, in the days of sacrifice; in functions (कल्पेषु कल्पनीयेष्वह: सु in the days which have to be reckoned —*Sayana*).

Hymn-10

For verses 1-3, Samaveda, II.4.2.1. 4-6 (1119-1121)

verse 4, Samaveda, I.5.2.5.9 (485) II.4.2.1.7 (1122)

verse 5-9, Samaveda, II.4 2.1.8-12 (1123-1127), (with verabal alterations).

1. **Sravasyavah**, श्रवस्यव: , longing for food and strength (श्रव: as अन्ननाम Nigh, II.7); desiring to seize food from their enemies, शत्रुभ्योऽन्नमिच्छन्त: —*Sayana*.

5. **Vivasvat**, here it stands for Indra; cosmic brilliance (विवस्वत: इन्द्रस्य आपानास: आपानभूता: उषस: भगं जनन्त: जनयन्त: —*Sayana*).

Surah, the Soma elixirs which issue forth (सूरा: सरन्त: सोमा: —*Sayana*). Wilson proposes a rendering of the verse 5 as thus : "Having obtained the glory of Vivasvat, and producing that of the dawn, the sun-bright juices distend the interstices (of the cloth)".

Anvam vi tanvate, the small holes of the filtering cloth are *anva*, but here Sayana renders the phrase as spreading the sound (अण्वं वि तन्वते अभिषववेलायामुपरवेषु शब्दं कुर्वन्ति —*Sayana*). Whilst they issue forth and spread,

they do so with a thrilling sound.

6. **Apa dvara matinam,** अप द्वारा मतीनां, throw open the doors of cosmic sacrifice. If one takes 'dvara' with 'matinam', "the ancient poets throw open the doors of their hymns."—*Wilson.*

Pratna matinam karavah, प्रत्ना मतीनां कारवः, ancient singers of hymns.

Vrsnah, वृष्णः, the offerer of divine love (सेचकः सोमस्य —*Sayana*).

8. **Nabhim,** the navel; Soma is regarded as the navel of sacrifice, **(cf. IX.73.1, ऋतस्य योनौ नाभयः समस्वरन्).**

Kaveh apatyam, कवेः अपत्यं, **the offspring of the sage; in rituals, the** ***graha*** **or the Soma-vessel is the offspring; it is called** ***ansu*** **(अंशु). In fact, the stem of the plant is the parent sage, and its juice is the offspring.**

Caksuscit surye saca, चक्षुः चित् सूर्ये सचा, **my eyes become associated with the sun (literal translation) (सचा संगतं भवति —*Sayana*).**

9. Sayana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests (सूरः सुवीर्य इन्द्रः चक्षसा चक्षुषा दिवः दीप्तस्यात्मनः प्रिया प्रियं पदं अध्वर्युभिः गुहा गुहायां हृदये हितं निहितं पीतं सोममपि अभि पश्यति —*Sayana*).

Benfey's translation; "The sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell".

दिवस् (दिव्)=द्युलोक, identified with the dronakalasa, द्रोणकलश or large Soma-trough.

The sense appears to be that the Sun looks towards the place

where the Soma lies while it is pressed.

Hymn-11

For verses 1-3, Samaveda, II 1.1.1 1-3 (651-653).

verses 4-9, Samaveda, II.6.3.3.1-6 (1444-1449) (with verbal alterations).

2. **Atharvanah.** अथर्वाण: , the priests, the celebrated sages.

Devam devaya deva'yu, देवं देवाय देवयु, divine and favourite of all divinities (देवं देवनशीलं देवयु देवयुं देवकामं रसं देवाय देवनशीलायेन्द्राय —*Sayana*).

Hymn-12

For verses 1-9, see Samaveda, II.5.1.4.1-9 (1196-1204) with the transposition of verses 8 and 9, and several verbal alterati[illegible].

3. **Vipascit somah,** the wise Soma; Soma the promoter of wisdom (विपश्चित सोम: विद्वान् सोम: —*Sayana*).

Sindhoh urma, in water taken from rivers (सिन्धो: नद्या: ऊर्मा ऊर्मौ तरङ्गे ! वसतीवरीष्वित्यर्थ: —*Sayana*. mixed with the waves of the river, i.e. with the *vasatīvari* waters.

Sadane ksetī, dwells in its own station, i.e. at the summit of snowing mountains (सादने=सदने; संहितायां दीर्घश्छान्दस: । स्थाने क्षिति निवसति —*Sayana*).

Gauri, speech (गौरी=वाङ्नाम Nigh. I.11).

Also resting on an ox-hide (Benfey). See गोरधि त्वचि गो: त्वचि अधि— IX.101.11).

4. **Avyah vare,** through a fleecy filter; through a filter or strainer consisting of woollen network. (*Avi*, अवि, sheep or wool of sheep)

5. **Pavitre,** पवित्रे, the filter or strainer (ultrapsychic fleecy filters in the context of the spiritual Soma that passes to the innermost consciousness).

Tam induh pari sasvaje, तम् इन्दु: परि षस्वजे, Indu has embraced that (Soma). Indu is also Soma, and hence Soma is mixed Soma, that is, the Soma which is stored in the vats or pots, is mixed with the freshly filtered Soma (तं स्थांशभूतं सोमं इन्दु: सोमो देव: परि षस्वजे प्रविशति —*Sayana*).

6. **Madhuscutam kosam jinvvan,** मधुश्चुतं कोशं जिन्वन्, delights the nectar shedding cloud (कोशं मेघं. —cloud, Nigh I.10). (It is more probable that *samudra* and *Kosa* mean here, as often elsewhere, the water into which the Soma drops and the *drona-kalasa*, द्रोणकलश, a vessel, i.e. समुद्र=water; कोश=द्रोणकलश, vat or pot, (*Wilson*).

7. **Manusa yuga,** मानुषा युगा, many generations of men (also, the various sacrificial seasons, whether occupying one or many days: मानुषा मानुषाणि युगा युगानि अहीनैकाहात्मकानि —*Sayana*).

Hymn–13

For the entire hymn, see Samaveda, II 5.1.3. 1-9 (1187-1195); verses 5 and 6 are transposed.

2. Whilst the Soma juices are effused and filtered in the ceremonial rites, the priests carry on the chant of hymns, eulogizing Soma.

Abhi pra gayata, sing praises aloud.

3. **Vajasataye,** for the attainment of nourishment (also for battle, cf. verse 6).

Devavitaye, for securing affection from Nature's bounties. According to Sayana, they become the beverage of gods in the sacrifice, and by that means. the sacrificer obtains food, देववीतये देवानां वीतिर्गतिः प्राप्तिर्भक्षणं वा यस्मिन् स देववीतिर्यज्ञः। तदर्थम्। यज्ञसिद्धिः साक्षात्प्रयोजनं तद् द्वारा अन्नलाभ इत्यर्थः —*Sayana).*

6. **Vajasataye** (for battle) *hiyana* (urged or impelled) *atyah na* (like horses) (अत्याः न अश्वा इव हियानः प्रेर्यमाणाः वाजसातये संग्रामाय —*Sayana*).

Hymn-14

1. Also see Samaveda. I.5.2.5.10 (486).

Kavih, the Soma with penetrating wisdom or insight, (कविः मेधावी सोमः).

Sindhoh urmau adhi sritah, taken to the waves of the river, i.e. mixed with water of rivers; the *vasativari* waters, (सिन्धोः ऊर्मौ तरङ्गे वसतीवर्युदकरसे अधि श्रितः आश्रितः —*Sayana*).

Puru sprham karam bibhrat, uttering a thrilling sound, pleasing to all, or bearing a hymn beloved of many (पुरुस्पृहं बहुभिः स्पृहणीयं कारं शब्दं बिभ्रत् धारयन् —*Sayana*).

2. **Sabandhavah panca vrata apasyavah,** all the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts. The five types of men; पञ्चजनाः, are people of the four *varnas*, Brahmana, Ksattriya, Vaisya and Sudra, and the fifth the unclassified ones, not guided by the rules and conducts of the society, may be *nisadas* (निषाद). (सबन्धवः समान बन्धवाः पञ्च व्राताः पञ्च जना मनुष्या यजमानाः अपस्यवः

कर्मेच्छव: —*Sayana*); अपस: कर्माणि । अप इति कर्मनामसु पठितम्, Nigh II.1.

5. **Naptibhih vivasvatah,** the grandchildren of the sacrificer, i.e. the fingers of the sacrificer or Yajamana. Hand is the son of the sacrificer and hence the fingers, born of hands, are the grand-children. विवस्वत: परिचरणवतो यजमानः नप्तीभि: पौत्रस्थानीयाभि: । तस्य हस्तः पुत्रोऽङ्गुलयः पौत्रस्थानीया: । इत्यभिप्राय: —*Sayana*),

7. **Isaspatim,** इषस्पतिम्, lord of food and hence Soma (अन्नानां स्वामिनं सोमम् —*Sayana*).

Ksipah, fingers (क्षिप: अङ्गुलय: , Nigh. II.5).

Hymn-15

For verses 1-8, Samaveda, II.5.2.3. 1-8 (1266-1273) with several transpositions 1,2,4,6,5,7,3,8, and verbal alterations; all the verse start with the word एष: or एतम्, standing for Soma.

3. **Bhurnayah,** the sacrificial i.e. priests (भूर्णय: भरणशीला: अध्वर्य्वादय: —*Sayana*).

Hitah vi niyate, placed, placed in the cart (हित: निहित: हविर्धाने वि नीयते तस्मात् स्थाना दाहवनीयं प्रति, i.e. placed in the *havirdhana*. he is brought to the Ahavaniya —*Sayana*).

The effused elixir is brought to the place of Sacrifice by a path hat shines with brilliant light (शुभ्रावता पथा)."

5. **Rukmebhih subhrebhih amsubhih**—he (the divine elixir) proceeds along with enthusiasm and vigour adorned with brilliant golden rays.

Alteratively, "he proceeds along impetuous with golden brilliant rays" —or "he proceeds alongwith the priests, vigorous with briliiant rays. (रश्मिभिः अध्वर्य्वादिभिः सह शुभ्रेभिः शुभ्रै र्दीप्तैः अंशुभिः विशिष्टः। अथवा रश्मिभिरित्येतदप्यंशु विशेषणम् —*Sayana*).

6. According to Wilson, an obscure line: "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young Soma plants. (St. Petersb. Dict.).

8. **Su-ayudham,** स्वायुधम्, well-weaponed, since the Soma has the power of slaying Raksasas.

Hymn-16

4 **Sadhastham asadat,** सधस्थं आसदत्, settles in the place; settles at a worthy place. According to Sayana, the place refered to is *drona-kalasa* (सधस्थं सहस्थानं द्रोणकलशे आसदत् आसीदति —*Sayana*).

6. **Gosu tisthati** in the midst of kine (Soma being mixed with milk, is here called by metonymy "kine". The Soma stays in the vessel, like a brave soldier in the midst of battle (शूरो न शूर इव स यथा संग्रामे तिष्ठति तद्वदसौ तिष्ठति पात्रे —*Sayana*).

8 ' **Avyo varam vi dhavas,** may your stream of Soma flow through the ultrapsychic woollen filter. (अव्योवारं अवेर्बालं वि धावसि विविधं गच्छसि; अव्यो= of sheep, वारं=hair, i e. to the fleecy filter, or to the woollen strainer).

Hymn-17

1. **Bhurnayah Somah,** prevading or rapid streams of divine love (Soma) भूर्णयः क्षिप्रगमनाः ; भुरण्युः - क्षिप्र, rapid, Nigh, II.15).

3. **Pavitre,** पवित्रे, in the filter or strainer.

6. **Karavah,** कारवः , performers of pious ceremonies ((कारवः कर्तारः परिचर्याया यागानुष्ठातारो वा – *Sayana*).

Murdhan Yajnasya, at the time of worship; at a time when the process of worship is at its height. According to Sayana, "on the last day of expressing the Soma" (यज्ञस्य मूर्धन् मूर्धनि शिरोवद्युत्तमेऽभिषव दिवसे – *Sayana*) (cf. II.3.2).

Caksasi priyam dadhanah, entertaining affection for the one all-beholding (चक्षसि द्रष्टरि सोमे प्रियं दधानाः अभ्यनूषत *Sayana*). The word *caksu* is usually applied to the Sun as the eye of the world.

Hymn-18

For verses 1, 2 and 3, Samaveda, II.4.1.17.1-3 (1093-1095) with verbal alterations.

Verse 1, Samaveda I.5.2.4.9. (475) (सुवानो=स्वानो; भक्षः=भक्षरत्).

Hymn-19

For verses 1, 2, 3, Samaveda II.3.2.13, 1, 3 and 2 (999, 1001, 1000) (transposed), (for भासदत्, read भासदः -3).

Verse 6, Samaveda, II.1.2.18.1 (761) (for वज्रुषु, read भवये)

4. **Sunoh vatsasya mataran,** like the mothers of the born children; like mothers fondling their children; "The mothers of the calf", according to Sayana, refers to *Vasativari* waters which are mixed with the Soma. सूनोः स्वपुत्रस्थानीयस्य वत्सस्य सोमस्य मातरः निर्माल्यः प्रवृद्धिकामा मातृस्थानीया पयावमन्त पुनः कामयन्ते).

Dhitayah, धीतयः , fingers; also the utensils used in Yajna (धीतयः धीयमानाः सोमाक्तेन वस्तेन पीयमाना वसतीवर्यः – *Sayana*).

Wilson gives an alternative rendering of the verse : 'The sacred rites, the mothers of the male calf, long for the full-grown vigour of the bull."

5. **Kuvit**, कुवित्, many, of numerous kinds.

Sukram payah, शुक्रं पयः, bright water and/or milk.

Garbham adadhat, गर्भं आदधत्, stays under water and implants numerous germs (ferments) of activity. Or stays in the womb of water, गर्भं स्वगर्भं स्थानीयं सत् आदधत् करोति —*Sayana*).

Hymn-20

For verses 1-7, Samaveda II.3.2 4 1-7 (968-974).

1. **Avyah varebhih**, अव्यय: वारेभिः, through the texture of the ultrapsychic fleecy sieve (अव्यः, derived from sheep, वारेभिः through the hairs).

2. **Sahasrinam gomantam vajam**, सहस्रिणं गोमन्त वाजं, thousand fold treasure in the shape of cattle, cow-products (गोमन्तं) and food (वाजम्)

3. **Cetasa**, चेतसा, by your intuition; by your favour (चेतसा विश्वानि परिमृषसे —you give us all kinds of wealth with your intuition (चेतसा स्वीयेन अनुकूलेन चित्तेन —*Savana*).

Mati pavase, मती पवसे, you flow for us at our praises. (मती मत्यास्मत् स्तुत्या पवसे क्षरसि रसम् —*Sayana*).

Avah vidah, अवः विदः, grant us sustenance (अवः अन्नं विदः देहि —*Sayana*).

6. Camusu, चमूषु, in the sacrificial vessels (चमूषु पात्रेषु —*Sayana*); may mean "between the boards which press it" — *Wilson*. (चमु अदने; चमूषु भक्षयित्रीषु सेनासु in the armies, causing destruction, *Daya*. on III 48.4).

7. **Makhah na,** मख: न, like a sacrifice; like a gift (मख: दानमिव— *Sayana*); *makhah*, a synonym of a Yajna or sacred act — Nigh. III.17, यज्ञ इव सुखकर्त्ता —*Daya*. on VI.71.1) *makhah* and *manhayuh* both are derived obrived √*magh*, √मघ्; मंहतिर्दान कर्मा (cf. IX.61 27 मखस्यसे अस्मभ्यं धनं दातुमिच्छसि — *Sayana*; मखस्यन् आत्मनो मखं यज्ञमिच्छन् —*Daya* " on III.38.7)

Hymn-21

3. **Sindhorma vyaksaran.** (सिन्धो: ऊर्मा व्यक्षरन्) fall in or received in a receptacle containing water of rivers (सिन्धो: ऊर्मा), i.e. the *vasativari* waters.

Kridantah, क्रीडन्त:, sporting.

5. **Pisangam venam,** many fold blessings of wealth etc (पिशंग बहुरूपं मणिमुक्ताहिरण्यादि मेदेन नानारूपं वेनं कामयन्तं बहुविधं कामम् —*Sayana*; वेन: कामनीय: कामयमान: —*Daya*. on V.36.4 etc.; वेन: मेधाविनाम Nigh. —III.15; यज्ञनाम — III.17.

Adise, at our indication (आदिशे अस्मभ्यमादेशनाय —*Sayana*).

The sense of the verse may be—"the sacrificer only bestows gifts on his officiating priests when he has obtained his desire" (*Wilson*).

Hymn-22

3. **Vipascitah,** sagacious विपश्चित: प्राज्ञा: —*Sayana*).

Vipa, with intelligence —*Sayana*.

The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth. (***Wilson***).

6. **Tantum tanvanam,** as if spreads out our sacred works (i.e. the *yajna*); (तन्तुं यज्ञं तन्वानम् *Sayana*); also descending rivers fill the out-spread threads;

Uttamam, threads excellent (used for Soma, ambrosia) (उत्तमं उत्कृष्टं सोमम् —*Sayana*).

Hymn-23

For verse 2, Samaveda, I.6.1.2.6 (502).

2. **Pratnasah ayavah,** प्रत्नास: आयव:, cosmic horses, since the eternal past; Benfey takes *pratnasah ayavah* as "*ewigen lebendigen*",— the new field is the arranged place of sacrifice.

Alternatively, — The old horses attack a new field; and generate the sun to give light. Similar to them is the Soma

3. **Aryah adasusah gayam,** the house (गयं) of our enemy (अर्य:); the property and possessions (गयं) of such a miser (अदाशुष:) (अर्य: अरे: अदाशुष:) अप्रयच्छत: गयं गृहं गृहोपलक्षितं धनम् —*Sayana*). *Gayam* really is "house" but by metonymy, it may mean "wealth".

4. **Madhuscutam kosam,** the honey-storing receptacle; the honey-shedding receptacle. Sayana takes it to be "the unmixed portion of the liquor", (मधुश्चुतं मधुस्राविणं कोशम् । रसधारेण कोशशब्देन तत्रामिश्रितो रसो लक्ष्यते, तम् —*Sayana*).

6. **Sadhamadyah,** सधमाद्य:, worthy of the sacrifice; worthy of worship (सधमादो यज्ञ: तदर्हस्त्वम् —*Sayana*).

Hymn-24

For the entire hymn (i.e. verses 1-7), Samaveda, II.3.2.3.1-7 (961-967) with transposition of 4 and 5.

3. **Pra dhanvasi,** thou proceedest (प्र धान्वसि प्रगच्छस्याहवनीयं प्रति हविर्धानात्, thou proceedest from the waggon whence they are taken by the priests to the Ahavaniya fire or to the vessel—*Sayana*).

Vi niyase, वि नीयसे, हविर्धानात् । अथवा । पवमान प्र धन्वसि पात्रं प्रतीन्द्रपानाय सदर्यं हविर्धानाद् वि नीयसे —*Sayana*; you have been prepared and conveyed by them (to Indra, the self).

4. **Nr-madanah,** नृऽमादन: , exhilarator of man; the giver of joy to man (नृणां मादयिता त्वं —*Sayana*).

Carsanisahe, चर्षणी सहे, for Indra, the self, the conqueror of adversaries (चर्षणयो मनुष्या द्वेष्टार: —*Sayana*). (In the Samaveda, we have चर्षणीधृत: , *carsanidhrtih*, i.e. an epithat of Soma "laid hold of by men", or "the protection of men." (*Wilson*).

5. **Indrasya dhamne aram,** इन्द्रस्य धाम्ने अरम्, you are worthy of acceptance by Indra, the resplendent self (इन्द्रस्य धाम्ने स्थानायाधारकायोदराय वा अरं पर्याप्तो भवसि, thou art an ample portion for Indra's belly—*Sayana*).

7. **Sutasya madhvah,** सुतस्य मध्व: सुत: स मधुमान्, **Samaveda II.3.2.3.7)** (967) the yielder of the exhilarating effusion.

Hymn-25

For verse 1, Samaveda, I.5.2.4.8 (474); II.3.1.10.1 (919),

verses 2 and 3, Samaveda, II 3.1.10.3 (921) and 2 (920) 3. (transposition, with verbal alterations).

1 **Marudbhyah vayave madah,** मरुद्भ्य: वायवे मद: , flow for the enjoyment of divine powers such as vital principles (मरुद्भ्य: and vital winds (वायवे)

2 **Vayum,** वायुम् (come in contact) with wind; "the vessel associated with, or set apart for vayu, वायुसम्बन्धि पात्रमित्यर्थ: —*Sayana*).

Hymn-26

1. **Aditeh upasthe,** अदिते: उपस्थे, on the lap of the mother earth (अदिते: पृथिव्या: उपस्थे उत्संगे —*Sayana*).

Anvya dhiya, with utmost care, or with tender fingers (अण्व्या अंगुल्या धिया प्रज्ञया स्तुत्या वा अथवा अण्व्या सूक्ष्मया धियाङ्गुल्येति विशेष्य-विशेषण भाव: , with hymns or with delicate fingers. —*Sayana*),

2. **Gavah.** गाव: , sacred hymns (गाव: गन्त्र्य: स्तुतय: —*Sayana*); chants; it may refer as well to the cows, as contributing their milk. (*Wilson*).

3. **Bhuridhayasam,** the upholder of all; the maker of many (भूरिधायसं बहूनां कर्तारम्).

Dharnasim, the sustainer of all (धर्णसिं सर्वस्य धारकम् —*Sayana*).

4. **Bhurijoh,** of arms; by their arms (भुरिजो: बाह्वो: —*Sayana*).

Dhiya, by fingers (धिया अंगुल्या —*Sayana*), [भुरिजो: धिया, by the fingers of their arms—*Wilson*].

Hymn-27

For verses 1-4, Samaveda, II.5.2.6.1-4, (1286-1289),

verse 6, Samaveda, II.5.2.6.5 (1290).

3. **Vanesu visvavit**, prominent and all-knowing among forest produces. Sayana takes *vanesu* as *desirable* or *wooden vessels* (वनेषु वननीयेषु वनसंभूतद्रुमविकारेषु वा पात्रेषु —*Sayana*).

4. **Gavyuh-hiranyayuh**, cattle (गव्युः) and gold (हिरण्ययुः).

5. The sun performs on a grand scale the same office of diffusing Soma-juice which the priests perform on a small scale in the filtering cloth, which is sometimes metaphorically called the sky (सूर्येण देवेन अधि द्यवि द्युलोकेऽन्तरिक्षे पवित्रे ह्यसते परित्यज्यते । मत्सरः मदकरः, मदः सोमः । यद्यप्यध्वर्युहस्ताद् दशापवित्रे परित्यज्यते सोमस्तथाप्यन्तरिक्षे सूर्येण पवित्रे त्यज्यत इति भावना वीर्यवत्त्वाय । सत्स्वप्यन्य देवेषु सोमस्रावणे सूर्यस्य कः प्रसङ्ग इति न वाच्यं सूर्यरश्मिभिरेव सोमस्यास्वादनात् —*Sayana*).

Also, This exhilarating Soma, as it drops on the filtering cloth rises with the sun into the heaven. (*Wilson*)

6. **Antarikise**, अन्तरिक्षे, through the firmament (or through the filter) (अन्तरिक्षे दशापवित्रे —*Sayana*).

Hymn-28

For verses 1-5, Samaveda, II.5.2.5.1-5 (1280-1284)

verse 6, Samaveda, II.5.2,6.6 (1291).

1. **Manasaspatih**, Lord of mental complex, lord of praises (मनसः स्तोत्रस्य पतिः —Sayana translates as Lord of mind alluding to *Soma* being moon is related to *mind* (अथवा सोमस्य मनोभिमानित्वात् मनसः स्वामित्वं— ''चन्द्रमा मनोभूत्वा हृदये प्राविशत् —Ait Aradyaka, II.4.2).

Hymn-29

For verses 1-3, *Samaveda*, II.9.1.1.1-3 (1765-1767).

1. **Anu prabhusatah,** seeks to surpass (अनु प्रभूषत: प्रभवितुमिच्छत: —*Sayana*).

Hymn-30

1. **Punanah vacam isyati,** during filtration, the elixir is gladdened to listen to the chants of praises. Also he excites praise, or he utters a sound. (पुनान: पूयमान: सोम: वाचं स्तुतिं स्तोत्रं ध्वनिं वा इष्यति प्रेरयति—*Sayana*).

2. **Kanikradat,** कनिक्रदत्, utters a characteristic voice of thrill.

4. **Dronani,** the pitchers of the innermost consciousness (द्रोणानि द्रोणकलशादीनि —*Sayana*).

Ati, अति, अतिक्रम्य दशा[illegible]ं, having flown out (of the ultrapsychic filter).

Hymn-31

1. **Rayim krnvanti cetanam,** they confer life-giving wealth and intelligence. Also, they confer intellectual wealth (रयिं धनं चेतनं प्रज्ञापनं कृण्वन्ति कुर्वन्त्यस्माकम् —*Sayana*).

Hymn-32

For verse 1, Samaveda, I.5.2.5.1 (477) and II.1.2.21.1 (769).

verses 2 and 3, Samaveda, II.1.2.21.3 (771); 2 (770).

3. **At im hamsah yatha ganam,** and like a swan entering its own flock (प्रात् अपि च ईम् ग्रयं सोम: हंसो यथा गणं जनसघ स्वगति विशेषण स्वनेन वा प्रविशति —*Sayana*). As a swan, by its peculiar gait or voice excites the admiration of its flock as it enters it (*Wilson*).

Atyah na, like a horse (अत्यो न अश्व इव —*Sayana*).

Gobhih, with water, milk and curds (गोभि: गव्यैरुदकैर्वा —*Sayana*).

4. **Taktah.** तक्त:, mixed with milk (तक्त: गव्यै: पय प्रादिभिर्मिश्रित: सन्, "दध्नाऽऽतनक्ति (Tait. Samhita II.5.3.5).

Hymn-33

For verse 1, Samaveda, I.5.2.5.2. (478) II.1.2.19.1 (764)

verse 2, 3, Samaveda, II.1.2.19.2.3 (765, 766)

verse 4, Samaveda, I,5.2.4.5. (471); II.2.2.14.1 (869)

verse 5, 6 Samaveda. II.2.2.14.2 and 3 (870, 871).

4. **Tisrovacah,** तिस्रोवाच: , the three Vedas, Rk, Yajus and Saman; or the verses, prose, and lyrics.

5. **Brahmih,** ब्रह्मी: , impelled or uttered by the Brahmanas (ब्राह्मण-प्रेरिता: —*Sayana*).

Yahvih, यह्वी: , supreme and sacred (महत्य: । यह्वीरिति महन्नाम Nigh. III.3).

Hymn-34

1. **Tana,** तना, to the filter (or filtering cloth). (तना पवित्रम्—*Sayana*); continuously (*Wilson*) (cf IX 16.8; तना पुनान:).

4. **Rupaih sam ajyate,** रूपै: सं अज्यते, is mixed with the ingredients (like milk and curds).

Harih, हरि: , golden or green-tinted elixir (i.e. *Soma*).

6. **Dhenuh.** milch-kine; here probably praises (धेनू: प्रीणयित्री स्तुती:).

Girah, our praises (गिर: अस्मदीया स्तुतय:).

Hymn-35

1. **Yaya jyotih nah vidasi** (यया ज्योति: न विदासि) you give us enlightenment; thou bestowes upon us light (Wilson). According to Sayana, *jyotih* is heaven or sacrifice (ज्योति: द्योतमानं यज्ञं स्वर्गं वा —*Sayana*).

Vacam im khayam punanam vasayamasi, we clothe with pleasure that ambrosia of divine love who is the inspirer of praises (वाचंऽईङ्‌ खयम् पुनानं वास्रयामसि, वाच: प्रेरयितारं पूयमानं तं सोमं वासयामसि वासयाम श्रयण-द्रव्यै:).

Alternatively, I address him with praises; we cover (with milk etc.) Soma who is the purified inspirer, the cow-keeper of men (जनस्य गोपतिम्; the shepherd of men).

Hymn-36

For verse 1, Samaveda, I.6 1.1.4 (490).

1. **Yatha karsman rathyah vaji nyakramit,** like letting loose of

a chariot-horse, stepping out on the battle-field. (The courses steps out to the goal).

Camvoh, of the two wooden boards (चम्वोः अधिषवण फलकयोः — *Sayana*).

Karsman, attractive battle-field; (or god-attracting battle-field, called of sacrifice, काष्मन् । काष्मंयुद्धमितरेतर कर्षणात् । अत्र देवानामाकर्षण वति यज्ञाख्ये संग्रामे —*Sayana*); the furrow drawn as the goal of a race (St. Petersburg Dict.); a piece of wood serving for a goal (*Sayana* on आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती —I.116.17).

Hymn-37

For verses 1-6, Sumaveda, II.5.2.7. 1-6, (1292-1297).

3. **Rocana divah,** रोचना दिवः (रोचनं दिवः—Sv). The elixir of love, the illumer of heaven.

Savaji...varamavyayam, (fleet as) a horse, the pure Soma, the destroyer of the demon of evils, hastens towards the light of heaven through the woollen fleece (the ultrapsychic fleece filter).

Varam avyayam, fleece or woollen hair. (अव्ययं वारं दशापवित्रम् — *Sayana*).

4. **Jamibhih suryam saha,** जामिभिः सूर्यं सह, the sun together with other relations, i.e. with other luminary bodies (जामिभिः बन्धुभूतैर्वा स्वतेजोभिः सह सहितः सन् सूर्यम् —*Sayana*).

Tritasya, त्रितस्य, of the triply-functioning priest (or the person or priest free from triple bondage). The three functions of the priest are chant of hymns, the supervision of sacrifice, and often active or actual participation in the sacrifice. The triple bondages are physical, mental, and social.

6. Manhana, महना (=महयन् in Sv.) in all its dignity; in his might (Wilson) महना=महान् —Sayana); it may also be महत्त्वेन cf. Sayana on IV.17.1; मनुषत्र महना मन्यत: द्यौ:).

Hymn-38

For verses 1, 2, 3, 4, 5 and 6, Samaveda, II.5.2.4. [1, 2, 4, 5, 6, 3] (1274, 1275, 1279, 1276, 1277, 1278) (with a transposition of one verse).

1. **Vrsa rathah,** the showerer of benefits, swift as a chariot (रथ: रंहण-स्वभाव: —*Sayana*—; रथो रंहतेर्गतिकर्मण: स्थिरतेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिं तिष्ठतीति वा, रपतेर्वा रसतेर्वा); the word *rathah* (chariot) is derived from √रंह्, meaning to speed, or from *Sthira*, स्थिर, by metathesis; one sits in chariot with joy or from रप्, to chatter, or from रस्, to make a sound. Nir. IX.11).

3. **Dasa haritah,** दशहरित: , ten fingers (Nigh II.5, हरित: =अंगुलिनाम; हरित: हरणस्वभावा अंगुलय:—*Sayana*); fingers are "grasping" and hence *haritah.*

Hymn-39

For verses 1-6, Samaveda, II.3.1.4. 1-6 (898-903) (with the transposition of verses 3 and 4=901 and 900, and verbal changes)

2. **Janaya,** for the offerer; the yajamana engaged in *yajna* (जनाय यागकर्त्रे —*Sayana*).

Hymn-40

For verse 1, Samaveda, I.6.1.1.2 (295); II.3.1.12.1 (924)

verse 2, Samaveda, II.3.1.12.2 (925)

verse 3, Samaveda, II.3.1.12.3 (926)

Hymn-41

For verses 1-6, Samaveda, II.3.1 3. 1-6 (892-897) with verbal variations.

1. **Krsnam tavacam apaghnantah,** कृष्णां त्वचं अपघ्नन्तः , drives off the dark evils, (*lit.*, the black skin=कृष्णां त्वचं , also black cover, or darkness, or the darkness of night (कृष्णा-त्वग् रक्षः , the black-skinned *Raksas*—*Sayana*).

2. **Avratam dasyum sahvamsah,** अव्रतं दस्युं साह्वांसः , with its assistance, we triumph over hostile people (दस्युं) who do not submit to the Vedic or virtuous disciplines (अव्रतम्).

6. **Sara raseva vistapam,** सरा रसेव विष्टपम्, like a river down a plateau (or down a steep place), or as the earth (is surrounded) with water (सर परिसर रसा-इव रसेनेव विष्टपं भूलोकम् । यद्वा रसा नदी स्थानं सा प्रवणरूपमिव — *Sayana*).

Hymn-42

For verse 2, Samaveda, II.1.2.17.2 (759) (for धारया पवते सुत , read कविर्विप्रेण वावृधे).

verse 4, Samaveda, II.1.2.17 3 (760) (with verbal changes).

1. **Apah gah vasanah,** clothing himself with the descending waters and milk (गाः अधोगन्त्रीः अपः वसानः भूमिमात्मानं वाच्छादयन् , as the earth (is surrounded) with water.

Gah, गाः , decending (अधोगन्त्री —*Sayana*).

Harih, हरि: , the green-tinted Soma or ambrosia.

4. **Krandan devan ajijanat,** with a roar, it generates divine virtues; (crying out generates the Gods—*Wilson* (क्रन्दम् शब्दं कुर्वन् देवान् जीजनत् जनयति स्व समीपे । यत्र सोमोऽभिषूयते तत्र देवाः नियतं प्रादुर्भवन्ति अतो जनयतीत्युपचर्यते —i.e. gods appear invariably where-so-ever the Soma is pressed or poured forth—*Sayana*).

Hymn-43

1. **Girbhih tam vasayamasi,** glority or invest with praises (गीर्भिः स्तुतिभिः वासयामसि वासयामः —*Sayana*).

1. **Gobhih**, with milk; with milk and curds, as well as water (*vasativari*) (गोभिः वसतीवरीभिरद्भिर्गो विकारैः पय आदिभिर्वा —*Sayana*).

Mrjyate, cleansed, or mixed (मृज्यते मिश्र्यते —*Sayana*).

2. **Avasyuvah,** desiring protection (अवस्युवः । अवो रक्षणम् । तदिच्छन्त्यः —*Sayana*).

3. **Viprasya medhyatitheh,** of the respectable or intelligent mendicants (अतिथेः , of mendicants, मेध्य, participating in sacrifice; विप्रस्य —of the sage, or intelligent; मेधाविनः —*Sayana*).

Hymn-44

For verse 1 Samaveda, I.6.1.2.13 (509).

1. **Nah mahe tane pra arsasi,** may you flow to us to provide abundance (नः अस्माकं महे महते तने धनाय प्र अर्षसि प्रगच्छसि).

Ayasyah, अयास्यः , the internal organ (अयास्यः अन्तःकरणः).

Devam abhi, देवान् अभि, towards sense organs.

5. **Devesu,** in the gods; in all the faculties of the human complex.

Sada-vrdhah, सदावृध:, ever-prospering.

6. **Brhat Sravah,** बृहत् श्रव., the immense wealth, the wealth of enlightenment.

Vajam, वाजं, strength, vigour and wisdom.

Hymn-45

1. **Kam,** pleasantly (कं सुखं यथा भवति तथा—*Sayana*). Some times *Kam* is used as a particle meaning nothing, inserted merely *metri gratia* (*Wilson*)

3 **Induh devesu patyate,** इन्दु: देवेषु पत्यते, The Soma, the elixir, conveys the exhilaration to the sense organs (Indu proceeds to the midst of the gods).

Hymn-46

For verse 4, see Nir, II.5.

1. **Parvatavrdhah,** पर्वतावृध:, पर्वतऽवृध:, growing on the hills, or on the lofty mountains; growing on the mountain slopes (पर्वतावृध: पर्वतैरभिमय प्रावर्धिवृद्धा: पर्वतेषु जाता वा —*Sayana*).

Deva vitaya देववीतये, for sustaining the sense-organs; for the banquet of the gods; for the *yajna* (देववीतये यज्ञाय —*Sayana*).

Atyasah krtvyaiva, with the speed of swift-moving courser (अत्यासः अश्वाः कृत्व्या इव यथा कर्मण्या अश्वाः तद्वत् —*Sayana*).

4. **Gobhih srinita matsaram**, mix Soma with milk i.e. *gauh* गौः is used in the sense of milk (गोभिः पयसः). *Matsarah* means Soma (मत्सरः सोमः). It is derived from √मन्द्, meaning to satisfy (मन्दतेस्तृप्तिकर्मणः मत्सर इति सोमनाम —Nir. II.5)

Hymn-47

For verse 1, Samaveda, I.6.1.1.II (507) with variations.

1. **Sukrtyaya**, सुकृत्यया, by the sacred solemnity (सुकृत्यया शोभनेन अभिषवादि लक्षणया —*Sayana*).

Mandanah udvrsayate, मन्दानः उद्वृषायते joyous (or exulting), it moves like a mighty bull, or roars like a bull, i.e. on the sounding holes. (इद् वृषायसे —Samaveda) (वृषवदाचरति । यथा भोवदानो वृषभः शब्दं करोति, तथाभिषव वेलायामुपरवेषु शब्दं करोति —*Sayana*).

2. **Dasyutarhana**, दस्युतर्हणा, work of crushing wicked tendencies.

Krtani it, कृतानि इत्, task having been done with certainty (Sayana is silent on this word; they publish his exploits (*Wilson*).

Kartva, कर्त्वा (कर्माणि), work or actions.

4. **Vidhartari vidhata**, etc. provider of wealth to sages (विधर्तरि कामानां विधातरीन्द्रे रत्नं रमणीय धनं इच्छति । इन्द्रेण धनं दापयितुमिच्छति —*Sayana*); he desires to cause Indra to give wealth. *Vidhartari*. most likely an infinitive (*Wilson*)

5. **Rayinam sisasatuh**, you desire to give wealth. (सिषासतुः संभक्तुमिच्छुः रयीणां धनानाम्—*Sayana*).

Hymn-48

For verse 1, Samaveda, II 2.2.3.1 (836).

3. **Suparnah avyathih bharat,** the unwearied hawk brings you here (सुपर्णः श्येनः अव्यथिः व्यथा रहितः भरत् आहरत् —*Sayana*). See आदाय श्येनो अभरत् सोमं IV.26.7 (श्येनं यः शीघ्र धावित्वाऽन्यान् पक्षिणो हन्ति तं पक्षि-विशेषम् —*Daya.* on Yv XIX.10: श्येन —श्यायति विज्ञापयतीति श्येनो विद्वान् —*Daya.* on Yv. XXI.35, श्येन इव शीघ्रगन्ता व्यभिचारिपुरुषः—*Daya.* on IV.18.13; सुपर्णः —शोभनानि पर्णानि लक्षणानि यस्य च, शोभनपतनशीलो वा; सुन्दर शाखा पत्र पुष्पफल मूलो वृक्ष इव वेदादिशास्त्राध्येताऽध्यापकः पक्षी वा —*Daya*, on Yv. XII.41; शोभनानि पर्णानि पालनानि पूर्णानि कर्माणि यस्य स ईश्वरः —*Daya*).

Hymn-50

For verse 1-5, Samaveda, II.5.1.5.1-5 (1205-1209).

In verse 5, read एन्द्रस्य जठरं विश in the Samaveda for इन्दविन्द्राय पीतये.

1. **Vanasya codaya pavim**—वाणस्य चोदया पविम्, may you provide impulsion to your sound like that of a rushing arrow (वाणस्य विसृष्टस्य वाणस्य नालस्य वा वादित्र-विशेषस्य पविं शब्दम् —*Sayana*; पविः वाङ्नाम, Nigh I.11). *Vana* is an arrow or a reed or a particular musical instrument

2. **Tisro Vacah,** तिस्रो वाचः, the three voices, RK (poems), *yajuh* (prose formulae) and *Saman* (lyrics); or the hymns of the three Vedas.

4 See IX.25.6 (a repetition),

Hymn-51

For verse 1, Samaveda, I.6.1.2.3 (499) and II.5.1.11.1 (1225)

verse 2, Samaveda, II.5.1.11.3 (1227)

verse 3, Samnveda, II.5 1.11.2. (1226).

Hymn-52

For verse 1, see Samaveda, I.6.1.1.10 (496).

1. **Suvanah**=**Svanah** (metri gratia?) (सुवान: अभिषूयमाण: —*Sayana*).

Bharat-vajam, bestow upon us strength. (भरद्वाजं; वाजंवलम्; भरत् परिभरतु —*Sayana*).

3. **Caruh na**, like a caru or pot (pot-bellied; full bellied; पूर्णोदकः) (चरु: न चरुरिव यः पूर्णोदने/पूर्णोदनो भवति —*Sayana*). A doubtful reading in Sayana's commentary.

Hymn-53

For verses 1-4, Samaveda, II.8,3.2.1-4 (1714-1717).

1. **Adrivah**, O elixir, crushed through stones (अद्रिवः ग्रावपन् सोम —*Sayana*). Here we have a reference to stone used for crushing the Soma).

Hymn-54

2. **Saramsi**, सरांसि, to the lakes (hastens to the lakes of the brain).

Sapta a pravata, सप्त आ प्रवत, unites with the seven down-descen-

ding currents from the region of enlightenment (दिवम्)

Also, the Soma fluid is mixed with the water of seven rivers for the *Soma-yajna*.

Hymn-55

For verses 1-4, Samaveda, II.3.2.5. 1-4 (975-978).

1 **Yavam-yavam,** यवंयवम्, juices of all kinds mixed (पुनः पुनर्युतं रसम् —*Sayana*); abundant of soft-collected (*Wilson*).

Andhasa, by food grains, (अन्धसा अन्नात्मना —*Sayana*).

Go'vit, asva'vit, गोवित् (granter of wisdom, giver of cattle or cows; अश्ववित्, giver of vigour (or of horses), —गोप्रदः अश्वप्रदः *Sayana*).

Maksutamebhih ahabhih, through days that fly most rapidly; by reason (or by means) of the days quickly passing (मक्षूतमेभिः मक्षुतमैरतिशयेन शीघ्रैः अहभिः अहोभिर्द्युभिः —*Sayana*). As the days quickly pass (*Wilson*).

Hymn-56

2. **Apsasyuvah satam dharah,** hundreds of ever-active streams of spiritual elixir (the hundred rite-loving streams of the Soma (अपस्युवः कर्मकामाः शतं धाराः सोमस्य धाराः —*Sayana*).

"When Soma brings us food, his hundred rite-loving streams obtain Indra's friendship." (*Wilson*).

Hymn-57

For verses 1-4, Samaveda, II.8.3 18 I-4 (1761-1764).

3. **Ibhah raja'iva,** king of elephants; also fearless as a king (इभ: गतभय: , one free from fear राजेव यथाराजा, as a king—*Sayana*; cf. राजेवामवाँ इभेन, IV.4.1, like a king (राजेव), accompanied by his minister (आमवान्) on an elephant (इभेन) Also इभाय=महते, for the great, Nir XIII.39 on I 84.17.

Vansu, in waters (उदकेषु वसतीवरीषु —*Sayana*; वा: उदक नाम, Nigh. I.12).

Hymn-58

For verses 1-4, Samaveda, II.4 1.5.1-4 (1057-1060).

For verse 1, Samaveda, I.6.1.2.4 (500).

3. **Dhvasrayoh,** ध्वस्रयो , of the assaulting one; of the devastating (ध्वस्रा: ध्वंसका: सेना: , *Daya.* on IV.19.7. ध्वसु अवस्रंसने—भ्वा०; धातो ोणादिको रक् प्रत्ययो बाहुलकात्। See also :

ध्वस्रा —X.40.3; ध्वस्रा: IV.19.7.

Purusantyoh, पुरुषन्त्यो: , the distributer or giver to many, all and sundry (पुरुषन्तिम्, पुरूणां बहूनां सन्ति विभाजितारम्—विद्वांसं जनम् —*Daya.* on I.112.23; पुरुऽसन्तिम्, I.112.23; पुरुऽसन्त्यो: IX.58.3.

In mythology, Dhvasra and Purusanti are two kings who conferred wealth on *Taranta* and *Purumilha*, the two Rsis belonging to the family of *Vidadasiva.*

Hymn-59

2. **Adabhyah**, through the filaments (of the ultrapsychic woollen filters); also unassailable; inviolable (*Wilson*, "is properly n. sing.) (अदाभ्य: अंशुभ्य: —*Venkata*; *Sayana*)

Adbhyah, with waters; with *vasativara* waters (अद्भ्य: वसतीवरीभ्य: —*Venkata*; *Sayana*).

Dhisanabhyah, while crushed between the stones (धिषणाभ्य: ग्रावभ्य: —*Venkata*; *Sayana*).

3. **Durita**, दुरिता=दु:खता; all hindrances; obstacles by wicked persons or demons.

(विश्वानि सर्वाणि दुरितानि राक्षसैः कृतान्युपद्रवाणि —*Sayana*).

Hymn-61

For verse 1, Samaveda, I.6.1.1.9 (495) and II.5.1.6.1 (1210)

verses 2, 3, Samaveda, II.5.1.6.2; 3 (1211, 1212)

verses 4, 5, 6, Samaveda, II.2.1.5. 1-3 (787-789)

verse 10, Samaveda, I.5.2.4.1 (467) and II.1.1.8.1 (672)

verse 11, Samaveda, I.6.3.1 8 (593); II.1.1.8.3. (674)

verse 12, Samaveda, I.6.3.1.7 (592); II.1.1.8.2 (673)

verses 13, Samaveda, I 6.1.1.1 (487) II.1.1.18.2 (762) and II,5.2.20.1 (1335)

verses 14-15, Samaveda, II.5 2.20. 2-3 (1336, 1337)

verses 16-18, Samaveda, II.3.1.2. 1-3 (889-891)

verse 16, Samaveda, I.5.2.5.8 (484)

verses 20-21, Samaveda, II.2.1.15. 2-3 (816-817)

verse 22, Samaveda, I.6 1.1.8 (494)

verse 25, Samaveda, I.6.1.2.14 (510) and II.5.1.7.1 (1213) with variations.

verses 26-27, Samaveda, II.5.1.7. 2-3 (1214-1215).

verse 28, Samaveda, I.5.2.5.3 (479) and II.2.1.2.1 (778)

verse 30, Samaveda, II.2.1.2.3 (780)

1. **Aya viti pari srava,** flow with that nourishing spiritulality (अया वीती अनेन रसेन भक्षणाय परिस्रव —*Venkata*; अया अनेन रसेन वीती वीत्या इन्द्रस्य भक्षणाय परिस्रव परिक्षर —*Sayana*).

10. **Bhumya dade**=भूमि:+आ+ददे, bhumih adade (भूमि आददे)—The *pade* text which Sayana follows takes *bhumya* as two words=भूमि: आ, the visaga being elided in the Samhita text (भूम्या ददे भूमि: आ दत्ते भूमिष्ठैरादीयते —*Venkata*).

27. **Makhasyase,** मखस्यसे, propose to give wealth to us benevo-

lently inclined) यत पुनानः मखस्यसे यदा त्वं पूयमानः मघं दातुमिच्छसि —*Venkata*; मखस्यसे अस्मभ्यं धनं दातुमिच्छसि —*Sayana*)

Makhah, मख., is yajnam (यज्ञ, sacrifice, Nigh. III.17, dhanam (धनं, wealth), or danam (दानं, gift), derived from मघ, meaning great (मखो न दानमिव, IX.20.7; मखस्युवं धनकामां, IX.64.26; मखस्यते स्तुतिभिः पूजामिच्छति। लालसायां सुगागमः —*Sayana* on IX. 101.5).

Hymn-62

For verses 1-3, Samaveda, II.2.2.1.1-3 (830-832).

verses 4-6, Samaveda, II.3.2.16. 1-3 (1008-1010)

verse 4, Samaveda, I.5.2.4.7 (473)

verses 7-9, Samaveda, II.3.2.6. 1-3 (979-981)

verse 10, Samaveda, I.6.1.2.12 (508)

verse 19, Samaveda, I.6.1.1.3 (489)

verse 22, Samaveda, II.4.1.6.1 (1061)

verses 25-27, Samaveda, II.2.1.1. 1-3 (775-777).

3. **Apsu giristhah amsuh**, गिरिष्ठाय अंशु, mountain-born stream of water (Soma) (गिरिष्ठाः पर्वते जातः —*Venkata*, *Sayana*; अंशु सोमः। अप्सु वसतीवरीषु, in *vasativari* waters—सुतः अंशुः मदार्थं वसतीवरीषु प्रवृद्ध. पर्वते जातः —*Venkata*) [अंशु व्याप्तिमान् सूर्यः —Yv. XVIII.19; किरणः —V 43.4; ओषधिसारः —III.36.6:—*Daya*.].

Andhah, food (अन्धः अन्नम् —*Venkata*).

Payobhih, with milk (पयोभिः क्षीरैः —*Sayana, Venkata*).

6. **Sadhamade,** in the Yajna (सधमादे यज्ञे —*Sayana*).

8. **Avyaya,** with woollen (अव्यया अव्ययानि अविमयानि —*Venkata*)

Romani, fleecy (psychic woollen fleecy filter); hairs (रोमाणि वालानि —*Venkata*).

Vanesu, in wooden vessels (वनेषु पात्रेषु —*Sayana*); वनमिति रश्मिनामसु पठितम्, Nigh. I.5; IV.31 उदकनाम —Nigh. I.12; वनानि अरण्यानि —*Daya.* on I.165.4.

9 **Angirobhyah,** to Angiras, to the fire-technicians (अंगिरःऽभ्यः).

Varivovit, वरिवःऽइत्, the bestower of riches (वरिवोवित् अस्मदभिलषितस्य धनस्य लम्भकश्च — *Savana*; धनस्य लम्भकः —*Venkata*).

13. **Ayubhih,** by people or men (आयुभिः मनुष्यैः —*Venkata*).

Urugayah, worthy of many praises (उरुगायः बहुस्तुतः —*Sayana*).

15. **Yona Vasataviva vih,** योना वसतोऽइव विः , like a bird sheltering in its nest (योना योनौ स्वस्थाने वसताविव विः यथा स्ववासे पक्षी —*Sayana, Venkata*).

Triprsthe, three-benched (त्रिपृष्ठे त्रिषवण पृष्ठे —*Venkata, Sayana*).

The three *Savanas* are the morning, mid day and evening

oblations).

Trivandhure, triple-seated (त्रि-वन्धुरे त्रिवेद वन्धुरे, the three Vedas—*Venkata, Sayana*)—Rk, Yajuh and Saman.

Sapta dhitibhih, the seven sages or seers, seven ceremonies, or seven metres (सप्त धीतिभिः सप्तभिः छन्दोभिः —*Sayana*).

They attach him by seven ceremonies (or seven hymns) to the three-backed-chariot of the Rsis to go to the gods —*Wilson.*

18. Sotarah. सोतारः, O effures of Soma (सोतारः अभिषव-कर्त्तारः ऋत्विजः —*Sayana*).

21. Pavitre, पवित्रे-दशापवित्रे, in the filter.

14. Jamadagnina, जमत्ऽअग्निना, by *jamadagni*, by a person or spiritual blaze. (जमदग्नयः प्रजमिताग्नयो वा । प्रज्वलिताग्नयो वा) —Nir. VII.24—sacrificed with blazing fire, blazing fires, profusedly generated fires, or burning fires, See Asva. Srauta Sutra VIII.9; जमत् ज्वलतो नाम, Nigh. I.17.

Hymn-63

For verse 1, Samaveda, I 6.1.2.5 (501)

verses 7-9, Samaveda, II.5.1.8. 1-3 (1216-1218).

verse 7, Samaveda, I.6.1.1.7 (493)

verses 22-24, Samaveda, II.5.1.15. 1-3 (1235-1237)

verse 22, Samaveda, I.5.2.5.7 (483)

verse 25, Samaveda, II.8.2.16.1 (1699)

verse 26, Samaveda, II.8.2.16.3 (1701)

verse 27, Samaveda, II.8.2.16.2 (1700)

4. **Babhravah ete asavah Somah,** बभ्रव: एते आशव: सोमा: , swift flowing (एते आशव:) saps of elixir (सोमा:), brown in hue (बभ्रव:), (cf. : बभ्रव: सुता इन्दव: —IX.63.6).

8. The Soma goes to the mid-region through the sun's rays or horses of the sun. For ten horses (दश हरित: see verse 9).

13. Crushed with stones, the Soma juice is stored in pitchers (the cosmic bowl or *Kalasa* of universe).

14. **Rtasya dharaya,** with the stream of eternal truths (or of water).

15. **Dadhyasirah,** mixed with milk and curds.

16. **Hiranya'vat,** wealth of sheep; (or gold) *asva'vat* wealth of horses; *vira'vat*, possessed with horses or young men, *go-mantam*, wealth of cows.

Hymn-64

For verse Samaveda, I.6.1.2.8 (504)

verses 1-3, Samaveda, II.2.1.3.1-3. (781-783)

verses 7-9, Samaveda, II.3.2.2.1-3 (958-960) with variations in verse 9.

verse 10, Samaveda, I.5.2.5.5 (481)

verses 13-15, Samaveda, II.2.2.4. 1-3 (841-843)

verse 13, Samaveda, I.6.1.2.9 (505)

verses 22-24, Samaveda, II.4.1.11. 1-3 (1076-1078)

verse 22, Samaveda. I.5.2.4.6 (472)

verse 28, Samaveda, II.1.1.2.1 (654)

7. **Visva rupani abhi arsasi,** bestows to all our various forms (Sayana confines to this much only; he would have completed it; "hastenest or flowest from heaven to bring us various forms of wealth—*Wilson*).

13. **Ruca gah abhi ihi**, go to cows with your lustre; with fodder, go to the cattle. We have translated *rucabhi* as "with fodder"; Sayana translates it as "with food" (रुचा अभि रोचमानेनान्धसा गा : पशून् —*Sayana*);

The word रुचा is derived from √रुच्. to shine; it is difficult to say, how it means "food", Sayana's usual interpretation of *gah* (गा: , i.e. "milk and curds" would be more appropriate here : "with thy brightness approach (i.e. mix with) the milk" (*Wilson*).

16. **Dhiya**, by the fingers (धिया अंगुल्या —*Venkata*; *Sayana*).

Jutah, expressed, effused (युता: कृष्टा: —*Venkata*).

Samudram, to firmament (समुद्रं अन्तरिक्षम् —*Venkata*, *Sayana*; Nigh. I.3. It may mean Vasativari waters in this verse as in the verse 19 (समुद्रे आहित:) *Wilson*.

17. Samudram, firmament water, lake.

Rtasya, ऋतस्य, of eternal truth; of water (ऋतस्य योनिम्, abode of eternal truth; abode of waters).

18. Sarma, शर्म, shelter-giving home.

19. Yat=yada (यत्=यदा).

Yat Samudra ahitah, यत् समुद्र आहित: —when placed in the ocean; it (the horse) moves well-guarded to the sea (lake or reservoir). Also it is mixed with waters (*Vasativari*). Soma when mixed with water utters a thrilling sound, like neighing of a horse.

Vahni etasah, वह्निर्न एतश: , horse of burden (मिमाति शब्दं करोति वह्निर्न: वहनशील: एतश: कश्चिदश्व: पदं युजान: नियच्छन् यज्ञे ऋक्वभि: स्तोतृभि: । स्तोत्रवचनार्थमागच्छन् यदा स समुद्रे उदके प्र आहित: भवति —*Venkata*).

24. Mitrah, मित्र: , supra-instinct of friendliness.

Aryama, अर्यमा, supra-instinct of justice.

Varunah, वरुण: , supra-instinct of venerability.

Marutah, मरुत: , supra-instinct of humanity.

30. Rdhak, ऋधक्=पृथक् (Nir. IV.25), separate; also mighty and prosperous (ऋधगिति पृथग्भावस्य प्रवचनं भवति । अथाप्यृध्नोत्यर्थे दृश्यते Nir. IV.25).

For (*r dhag*, see ऋधगया ऋधगुताशमिष्ठा: —Yv. VIII.20, and ऋधक् सा वो मरुत: —VII.57.4; —ऋधग् द्वेष: कृणुत —VIII.18.11 and ऋधक् कृषे दासम् —X.49.7). *Rdhak* is a Vedic form of *prthak*.

Hymn-65

For verses 1-3, Samaveda, II.3.1.5. 1-3 (904-906)

verses 4-6, Samaveda, II.2.1.4.1-3 (784, 786, 785) with inversions and variations.

verse 4, Samaveda, I.5.2.5 4 (480)

verses 10-12, Samaveda, II.2.1.10. 1-3 (803-805)

verse 10, *Samaveda*, I.5 2.4.3 (469)

verses 16-18. Samaveda, II.2 2.2. 1-3 (833, 835, 834)

1. Suram, सूरं, all-impeller (सूरं सुवीर्यं सोमे पीते वीर्यं जनयतीति शोभनवीर्यकारणं वा सर्वेषां कर्मणि प्रेरकं वा तादृशम् —*Sayana*).

Svasarah jamayah, fingers born of hands (स्वसारः । अंगुलिनामैतत् — Nigh. II.5, सुष्टु कर्मसु प्रेर्यन्त ऋत्विग्भिरिति स्वसारः । जामयः एकस्मात् पाणेरुत्पन्नत्वात् परस्परं बन्धुभूताः —*Sayana*).

11. Onyoh dhartaram, ओण्योः धर्तारम् —the sustainer of earth and heaven both (ओण्योः द्यावा पृथिव्योः धर्तारम् —*Venkata*)

12. Aya citto vipa anaya, effused and expressed by our tender fingers (अया । 'वय पय गतौ' कर्मार्थमितस्ततो गच्छन्तीभिरनया विपा, विप प्रेरणे । हवींष्यग्नौ प्रेरयन्तीति विपोऽङ्गुलयः । एकवचनं छान्दसम् —*Sayana*, since oblations are offered or impelled to the fire by fingers, finger is called *vipa*. For *vipah*, see IX.3.2.

22. Saryanavati, शर्यणावति, ultra-conscious cavity of heart (the name of a lake later on in the Kuruksetra country).

The Soma is procured from distant lands (परावति) and also from theneighbourhood (अर्वावति). *Saryanavat*, means possessing sweet juice

23. Janesu pancasu, among the five categories of people. Brahmana, Ksattriya, Vaisye, Sudra and Nisadas (outcasts) or devas, pitrs, man, gandharva and raksas).

24. Suvanah, सुवाना: , for expressing the juice.

25. Goh tvaci adhi, filter made of cow-hide. (गो: त्वचि अधि आनडुहे चर्मणि —*Sayana*).

26. Saptayah, horses (सप्तय: अश्वनामैतत्, Nigh. I.14).

Srinanah, श्रीणाना: , mixed with milk and curds (श्रीणाना: दधिक्षीरादिभि: श्रीयमाणा: सन्त: —*Sayana*; श्रीणन्ति परिपक्वं कुर्वन्ति —Yv. XII.55; पचन्ति —I.84.11; श्रीणातु परिपचतु —Yv. VI.18; from श्रीञ् पाके —*Daya.*; श्रीणाना: आश्रयं कुर्वाणा: —*Daya.* on Yv. XXXIII.85.).

Hymn-66

For verses 10-12, *Samaveda*, I.6.3.5.1 (627) II.1.1.3.1-3 (657-659)

verse 19, Samaveda, II.6.3.10.3 (1464) and II.7.1.12.1 (1518)

verse 20, Samaveda, II.7.1.12 2 (1519)

verse, 21, Samaveda, II.7 1.12.3 (1520)

verses 25-27, Samaveda, II.5.2.11. 1-3 (1310-1312)

2. **Dhamani,** धामनी, by the two abodes; those two halves (the northern and southern solstices). Sayana explains *dhamani* as either *purvadipaksau*, पूर्वादिपक्षौ, the first and second fortnights of the lunar month, the "sides" or "halves" of the month resembling in their increase and decrease the sides of a creeper, whose leaves alternate (Soma being mythologically regarded here as a creeper) पूर्वपक्षापरपक्षयो- र्लतारूपस्य सोमस्य तयैकक पर्णवृद्धिह्रासाभ्यां तव स्वभूतो पूर्वादि पक्षौ); or the two names (अंशु and सोम) (यद्वा ये धामनी नामनी अंशुसोमात्मके अपि). Sayana further adds "on earth under the name *amsu* (अंशु) by granting the desires of all mankind Soma rules this world. In heaven, by giving the gods thy lunar digits, thou art the winner of their affections. The gods drink the digits of the moon (कलादानेन) or Soma by means of their growth and diminution one by one (i.e. as the moon waxes and wanes). The word *dhamani* means the two abodes (or stations) of (the Soma). —*Wilson.*

3. **Rtubhih,** ऋतुभि:, associated with seasons. The Soma, whose attributes are the seasons (spring, summer etc.) exists wherever day and night spread; because day and night are dependent on the Soma, (here Soma means moon).

5. **Prsthe,** पृष्ठे, on the lofty ridge of heaven (or on the surface of heaven—*Wilson*). Sayana says *prstha* means the lower part of heaven, i.e. the earth, (पृष्ठे अधर भागे । पृथिव्यामित्यर्थ: —*Sayana*).

9. **Agruvah,** अग्रुव:, fingers (Nigh. II.5).

Avye jirau svani adhi, अव्ये जीरौ स्वणि अधि, in quickly improvised loud-sounding supra-psychic woollen filter.

Vane, वने, in water.

15. **Mahe gavistaye,** महे गविष्टये, for the sake of mighty speech and wisdom. Also for Indra, the protector of cows (गविष्टये अंगिरसां गवामन्वेष्ट्रे, for the one who went in the search of cows of angirasas, —*Sayana*).

20. Panca-janyah, see IX.65.23 also, classification of five types of people is also (i) gods (ii) mankind (iii) gandharvas, and apsarasas, (iv) serpents and (v) pitrs (देवमनुष्यागन्धर्वाप्सरसः सर्पाः पितर इति; and also गन्धर्वाः पितरो देवा असुरा रक्षांसीति —*Sayana*).

Hymn-67

In this hymn, the devatas are not only पवमान सोम (Pavamana Soma), but also Pavamanah Pusan, Pavamana Agnih, Pavamanah Savita, Pavamana Agni-Savitr, and Pavamani-Adhyeta (31-32).

For verse 1, Samaveda, II.5.2.16.1 (1323)

verse 2, Samaveda, II.5 2.16.2 (1324) (with a variation)

verse 3, Samaveda, II.5.2.16.3 (1325)

verses 16-18, Samaveda, II.9.1.17. (1, 3, 2) (1810, 1812, 1811)

verses 31-32, Samaveda, II.5.2.8. 1-2 (1298, 1299)

Here follows a long khila of 19 verses in praise of the Pavamana hymns (of modern date). The sins to be expiated by the Pavamana hymns, according to the author of the khila, e.g. killing cows and Brahmins, having intercourse with Sudra women, point to a later polluted age of civilization.

2. Surih, intelligent associate, (सूरिः प्राज्ञः —*Sayana*)

5. Gomatah vajan, गोमतः वाजान्, strength of speech and wisdom गोमतः पशुमन्ति वाजान् धनानि च —*Sayana*; strength of flocks —*Wilson*

6. Gomantam asvinam, wisdom and vigour; also cows and

horses (गोमन्तं अश्विनं—आहर अस्मभ्यं इन्दो ! बहुपशुं रयिं प्रशस्ततमं अश्वयुक्तं सहस्रसंख्यम् —*Venkata*).

8. **Kakuhah,** ककुहः, Soma sap; excellent sap (ककुहः समुच्छ्रितः —*Venkata*; ककुहः सोमः सर्वकर्मकारयितृत्वेन सर्वेषां समुच्छ्रितोऽतिशयितो भवति, सोऽयं —*Sayana*).

9. **Suram pavamanam,** heroic Soma (since Soma is the impeller of sacrificial actions) (सूरं सुवीरं सर्वस्य यागादिकर्मणि प्रेरकं पवमानं सोमम् —*Sayana*).

Usrayah, fingers (उस्रयः अंगुलयः —*Venkata*; उस्रयः कर्मकरणार्थमितस्ततः संचरन्त्योऽङ्गुलयः —*Sayana*).

10. **Ajasvah Pusan,** अजाश्वः पूषन्, goat-borne Pusan; the automation-borne (अजाश्व) nourisher (पूषन्) (In mythology, Pusan rides on goat).

11. **Kapardine,** decorated with a tiara, (कपर्दिने कल्याण-मुकुटवते सोमाय पूष्णे वा —*Sayana*) having hairs braided like a cowrie, shell (कपर्द)—*Wilson*.

14. **Kanikradat,** कनिक्रदत्, with a shrill, shreik or scream.

18. **Vayum,** वायुं, virile activity.

21. **Panipnatam,** loud sounding; to him who utters the words of wisdom. (पनिप्नतं अत्यन्तं शब्दायमानम् —*Sayana*).

30. **Parasuh,** परशुः, battle-axe (परशुः छेदकः पवमानः —*Sayana*).

31. **Matarisvam,** मातरिश्वान्, breathing vital complex.

According to Sayana, *matarisvan* means *Vayu*, because it breaths in the atmosphere (अन्तरिक्षे श्वसिमिति); the food is sweetened and purified by the purifying wind and the man eats it—*Wilson*.

Hymn-68

For verse 1, see Samaveda. I.6.2.2.10 (563).

4. **Svadhaya pinvate padam,** fastens his stations with food; strengthens with its own might (according to Sayana *padam* is the *uttara vedi*, the northern altar, स्वस्थानं उत्तरवेदि रूपम्; पिन्वते प्रकर्षेणाप्याययति).

Ansuh, अंशु:=सोम: , Soma, the divine elixir.

Yavena pipise, strengthened with the flow of fried barley (यवेन पिपिशे 'पिश अवयवे'। अवयवत्वेन कृत:। मिश्रित इत्यर्थ:। सोमस्तु यव-सक्तुभि: श्रीयते खलु —*Sayana*).

Jamibhih, by fingers born of palm of hand (जामिभि। एकस्मात्पाणेरुत्पन्नाभिरङ्गुलीभि: —*Sayana*).

For *jami*, जामि, (X. 10 10) —जाम्यतिरेकनाम, बालिशस्य वा। समानजातीयस्य वोपजन: —*jami* is a synonym of tautology, food, and one born in the same caste. (Nir. IV.20). For *jami*, tautology, see Nir. X.16 also.

For fingers, जामय:, Nigh. II. 5. (जामि जलं, अम्यतेऽद्यते भोजनं याभिस्ता जामयोऽङ्गुलय: —*Brahmamuni* on Nir. IV. 20).

5. Sayana thinks that this refers to the fact that rain is caused by the sun, with which Soma is here identified. The last part of the verse refers to the sun, which appears in the day time, and the moon, which appears at night. "Even when young, these two were distinct; the birth (of one-half) was placed in secret, the other (half) was visible." —(*Wilson*).

6. **Syenah paravatah abharat,** the falcon brought it from across or from a distance. (a bird in the form of Gayatri brought Soma from heaven).

Hymn-69

For verse 6, see Nir. VII. 2.

For verse 2, Samaveda, II. 6. 1. 9. 2 (1371)

1. **Vatsah metuh udhani upasarji,** वत्स: मातु: ऊधनि उपसर्जि, the fosterer

as a calf to the udder of its mother, (Sayana takes udhani, ऊधनि, twice over, it is used for Indra, because he is the nourisher of everything, (i) ऊधनि सर्वस्य पोषयितृत्वेनोधः स्थानीय इन्द्रे सोमो मदार्थमस्माभिः; (ii) ऊधनि पयोधारके —*Sayana*).

2. **Santarih**, diffused ; also arrows (ग्रहादि सम्यग् विस्तृत —*Sayana*)

Praghnatam iva, of the combatants (प्रघ्नतं इव प्रकर्षेण हन्तॄणां योद्धॄणां सन्तनिः सम्यग् विसृष्टः शरो यथा शीघ्रं प्राप्यमभितो गच्छति तद्वत् —*Sayana*)

Sayana takes *Santanih* twice over; first as an adjective agreeing with *Somah* understood, "diffused in the ladles". etc and second, as a noun "the arrow discharged (by the foe)." (*Wilson*).

3. **Vadhuyuh avye tvaci pari pavate**, seeking its beloved (or spouse, वधूयुः) (the stems of the plant) are cleansed (परिणवते) on the sheep—skin (अव्ये त्वचि).

In the respect to *vadhuyuh*, spouse, Sayana refers to *Vasativari* waters together with the *Ekadhana* waters (वधूयुः । वधूभूता वसतीवर्य एकधना सहिता आपः —*Saayana*).

The words *vasativari* and *ekadhana* do not occur in Rgveda; the terms are innovation of the Brahmanic period.

Avye, pertaining to sheep (अव्ये अवेः स्वभूते, *tvaci*, skin (त्वचि चर्मणि).

Naptih, नप्तीः, denotes the offspring in the fourth generation, grand daughter. the herbs (नप्ती नप्त्रीः । नप्तृशब्दश्चतुर्थापत्यवाची । सोमस्य नप्त्रीः । सोमो ह्योषधीनामग्रे रेतो निषिञ्चति । प्रजापते रेतो देवा, देवानां रेतो वर्षः, वर्षस्य रेत ओषधयः —Ait. Aran. II. 1.3.

इति श्रुतेः—Prajapati begets the gods, the gods beget the rain ; the rain begets the herbs

Prajapati (i) gods (ii) rain (iii) herbs like Soma (iv) or, Aditi (mother infinity) the Aditya, the sun rains herbs.

Or, it may simply mean the offspring of Soma. Soma (the moon) nourishes the herbs with his rays *srathnite*, श्रथ्नीते, *Soma* "separates" the herbs at the lip to make them fruitful (श्रथ्नीते अग्रभागे फलिनीः कर्तुं विश्लेषयति —*Sayana*)

Venkata's translation of this verse 3 is अग्ने ! त्वयि सोम: परि पवते। अपयति ओषधी भूमेर्जाता यजमानाय । सोमो ह्योषधीनामग्रे निषञ्चति रेत: । हरि: कामति यष्टव्य: सङ्गृहीत: । सोम: वस्त्राणि तीक्ष्णीकुर्वन् महिष: इव शोभते ।

Rtam yate, for the Yajamana (ऋतं सत्य रूपं यज्ञम् ; यते गच्छते यजमानाय ; Rta means truth or *satya* ; yajna is the personified *satya*).

We have rendered it as it comes to the earth for sacrifices

4. **Arjunam avyayam varam,** अर्जुनं वारं अव्ययं, through the sieve of white sheep—skin, or cloth of white wool.

Sayana says that the first half of this verse recounts the praise of Soma ; Soma at the time of entering the wooden vessels makes a noise : the cows, i.e., the propitiating hymns of praise (धेनव:) gather round him ; the hymns of praise (देवी:) approach (उपयन्ति) the god's station (देवस्य निष्कृतं).

6. **Na indrat-rte pavata dhama kin can,** without Indra, no place what-so-ever is pure. —This line is quoted by Nir. VII. 2, as an example of the indirectly addressed verses, joined of nouns, but verb of the third person. परोक्षकृत: सर्वाभिनमि-विभक्तिभियु'ज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य).

9. **Satim,** सातिं, battle (like शूरसातौ, वाजसातौ, Nir II. 17.), Sayana take *satim* twice over , first as epithet of Indra, सर्वै: संभजनीय, second as meaning battle, from सो, to kill.

Hymn-70

For verse 1, Samaveda, I. 6. 2. 2. 7 (560)
and II. 6. 2. 17. 1 (1423)

verse 2, Samaveda, II. 6. 2. 17. 2 (1424)

verse 3, Samaveda, II. 6. 2. 17. 3 (1425)

1. **Trih sapta dhenavah,** thrice seven milch-kine, (12 months+5 seasons+3 regions+1 sun=21 —Wilson : द्वादशमासा: पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविंश: —Taitt, Sam, V. 4 12. 2)

Catvari, चत्वारि, four beauty regions, four beautiful waters (चत्वारि भुवनानि उदकानि वसतीवरी स्तिस्रश्चैकधना इति तानि चतुःसंख्याकानि —*Sayana*)

Catvari anya bhuvanani nirnije, he makes (निर्णिजे) four other (चत्वारि अन्य) beautiful waters (भुवनानि) (भुवनम्=उदक=water, Nigh. I. 12). The four waters are the *Vasativari* waters and three *ekadhana* waters.

2. **Ubhe dyava kavyena vi sasrathe,** उभे द्यावा काव्येन वि शश्रथे, both heaven and earth are kept aloof (विशश्रथे) by His poetry or design.

Or *vi sasrathe*, opens i e. fills them with water. Also (काव्येन कविकर्मणा विशश्रथे विवृते करोति । यज्ञनिमित्तेन उदकेन संपूरयति —*Sayana*) ; opens both heaven and earth by his intelligence.

3. **Nrmna** human strength (नृम्णा नृम्णानि बलानि —*Sayana*),

Devya ca, divine food (देव्या देवार्हाणि च अन्नानि), He strengthens human strength and divine food.

4. **Dasabhih sukarmabhih,** by ten working fingers (दशभिः अङ्गुलिभिः सुकर्मभिः —*Venkata* ; शोभनकर्मयुक्ताभिः दशसंख्याकाभिरंगुलीभिः —*Sayana*)

Madhyamasu Matrsu Prame, amongst the midmost mothers to measure or amongst the midmost mothers, Sayana does not explain मातृषु. By midmost, he seems to mean "placed in atmosphere" (मध्यमासु अन्तरिक्ष स्थितासु)

Ubhe visau nrcaksa, उभे विशौ नृचक्षा, looks after both races (the two races being gods, देवान् and men मनुष्यान्, men by granting desires and gods by bestowing oblations upon them —*Sayana*.

Carunah amrtasya, of auspicious waters or ambrosia (अमृतस्य चारुणः उदकस्य कल्याणस्य वृष्ट्यर्थम् —*Venkata* ; *Sayana*)

5. **Saryaha,** शर्यहा ; the brave person, or an archer, killing with a weapon like arrow

Sarya may also mean an enemy (हनन साधनैः इषुभिर्हन्ता वीरः प्रतिभटान् यथा हिनस्ति तद्वत् —*Sayana*).

6. **Marutam iva svanah,** like thundering (or noise—making) clouds (मरुतां, of clouds).

Svarnaram, स्वर्णरं, best well-wisher of men Water has been the best well-wisher of every man, and as such the Soma mixes with it.

7. **Gavyayi**, गव्ययी, cowhide (गव्ययी गव्या त्वक् भवति —*Venkata* ; गोमय + त्वक् —*Sayana*).

Avyayi, अव्ययी, sheep—wool (अव्ययी अविमयी —*Venkata*, अविमयी त्वक् (गव्ययी गोमयी त्वग्भवति। आनडुह् हि चर्मणि सोमाभिषवः। एवम् अव्ययी अविमयी त्वक् च निर्मली भवति। तद्धि दशापवित्रापेक्ष्यमभिहितम् —*Sayana*)

Harini Srnge sisanah, हरिणी शृंगे शिशानः, Sharpening the green—tinted horns, i.e the streams of the Soma juice (शब्दायते भीमः वृषभः बलेच्छया शृङ्गे तीक्ष्णी कुर्वन् हरितवर्णे विद्रष्टा —*Venkata* : हरिणी हरितवर्णे द्वे शृंगे शिशानः तीक्ष्णी कुर्वन् द्रोणकलशं प्रति द्वाभ्यां धाराभ्यां स्थाल्याग्रयणं गृह्णाति। ते धारारूप शृंगे तीक्ष्णीकुर्वन् —*Sayana*).

8. **Sukarmabhih,** सुकर्मभिः, by priests of excellent actions (शोभनकर्म युक्तैर्ऋत्विग्भिः —*Sayana*).

Hymn-71

1. **Druhah raksasah pati,** द्रुहः रक्षसः पाति, guards its worshippers against malignant forces and adverse circumstances.

Jagrvih, जागृविः —vigilant (elixir or Soma).

Opasam, ओपशं, all—sustaining (ओपशं आसमन्तादुपशेत इत्योपशमः। सर्वस्य धारकम् —*Sayana*).

Harih, हरिः, green—tinted elixir or Soma.

The green—tinted Soma produces the all—sustaining water of the sun (Wilson).

4. **Nabhah,** नभः, atmosphere, also the sun — (नभः नभस आदित्यस्य स्वभूतं —*Sayana*).

Nabhah opasam payah, नभः ओपशं पयः, all—sustaining water of the sun.

Camvoh, चम्वोः, the two worlds, heaven and earth (Nigh. III. 30, द्यावा पृथिवी चमन्ति भक्षयन्ति मनुष्यदेवाः —*Sayana*).

Brahma, the mighty sun (ब्रह्म बृहदुद्यतं तमांसि विनाशयन्तं यद्वा परिवृढं सूर्यं द्युलोके करोति —*Sayana*, the mighty uplifted one that destroys darkness to the supreme Sun "(परिवृढं, as if deriving *brahma* from *vrmh* or brmh, पृंह्, बृंह् — *Wilsan*).

2. **Asuryam asya tam varnam**, that asura—slaying tint; the colour that dispels darkness. It might refer to green tint; or *varnam* means "protecting strength". (वर्णं हरितमावरकं बलं वा; असुर्यं असुराणां नाशकम् —*Sayana*).

Vavrim, infirmity, the old age (वव्रिं वृणोति शरीरमिति वव्रिर्जरा —*Sayana*)

Pituh, पितुः, Soma, the food (पितुः अन्नं सोमः —*Sayana*); *pituh* means juice or food.

Tana, तना, outstretched; passive particle of तन् in the locative; "in the filter outstretched by the sheep—skin." (अवि वालेन तते विस्तृते दशापवित्रे —*Sayana*)

5. **Bhurijoh**, भुरिजोः, of both the arms. (बाहुनामैतत् । बिभ्रति पदार्थानाभ्यामिति । तयो वह्निः —*Sayana*.

Dasa—svasarah, ten fingers (दश सङ्ख्याकाः स्वसारः सर्वत्र शरणशीला अंगुलयः —*Sayana*).

Matuthah, the praisers; the invoking priests (मतुथाः मननीय गाथावन्तः स्तोतारः —*Sayana*)

7. **Gah abhi anavista** गः अभि अनविष्ट, responses to the praises or mixes with the milk of cow. (गाः स्तोतृभिः क्रियमाणाः स्तुतीरभिलक्ष्य अनविष्ट शब्दायते —*Sayana*).

8. **Go'agraya sam nasate**, गोऽग्रया सं नसते the only boon it demands is of kind (speech) (गो अग्रया गवादिमुख्यया यथा वाचा स्तोतारः पशून् याचन्ते तथा वाच सं नसते संगतो भवति । नसतिर्गत्यर्थः —Nigh. II. 14; —*Sayana*.

Hymn-72

1. **Parih priyah**, (the yajamana receives) charming boons in unknown measures, also, abundantly delighting (परिप्रियः), how many (कतिचित्) (boons) the itterer of many praises (पुरुष्टुतस्य) (does Soma bestow. —*Wilson*).

2. **Indrasya somam jathare yad aduhuh**, Indra drinks to his heart's content; or they have milked the soma into Indra's belly, i.e. into the *drona kalasa* (द्रोणकलशा) (इन्द्रस्य जठरे द्रोणकलशे सोमं अदुहुः ऋत्विज दुदुहुः तदाभिष्टुवन्तीति —*Sayana*).

Dasabhih sa'nilabhih, ten fingers (सनीळाभि: अंगुलीभि: दशभि: —*Venkata* : *Sayana).*

In fact, *nida*. नीड, is nest; and hence सनीळभि: means having a common or one nest. (सनीड means समानस्थान, समान निवास —*Wilson*). The Nighantu does not give this term as a synonym of fingers.

3. **Suryasy duhituh,** सूर्यस्य दुहितु:, the daughter of sun, i.e. the dawn. At the time of dawn, the only noise (रवं तिर:) one hears is of the effusion or dropping of Soma. A cry dear to dawn, the daughter of the sun.

Vinangrsah, विनगृस., the arm (Nigh. II. 4; विनंगृसो-बाहुनाम); here the word means praisers (विनं कमनीयं स्तोत्रं गृह्णातीति विनंगृस: स्तोता —*Sayana*).

Dvayibhih svasrbhih jamibhih, fingers belonging to two palms (द्वयीभि: द्वाभ्यां पाणिभ्यामुत्पन्नाभि:, जामिभि: परस्परं बन्धुभि: स्वसृभि: कर्मकरणार्थमितस्ततो गच्छन्तीभिरङ्गुलीभि:

5. **Matih samajaih,** मति: समजै:, overcome all hostile hurdles that come in the way. Sayana explains *matih* as अभिमन्यमानान् शत्रून्.

Samajaih, समजै:, wins over completely, समजै: सम्यग् जितवानसि । 'जि जये'. i.e. from the root *ji*.

6. **Rtasya yona sadane,** at the place of the birth of the sacrifice, at the *Uttara Vedi*. (ऋतस्य सत्यभूतस्य यज्ञस्य योना योनौ योनि स्थानीय उत्पत्तिभूते सदने उत्तरवेद्याख्ये —*Sayana*).

8. **Adhunvate siksan,** आधून्वते, giving riches to the shaker of libations, *Adhunyate* means making the *adhavana* (shaking) with three filaments of the Soma after the *adabhya* libation. (आधून्वते अदाभ्यग्रहे त्रिभिरंशुभिराधावनं, कुर्वते —*Sayana*, for this see Apastamba Sutra "तैरेनं चतुराधुनोति पञ्चकृत्व: सप्तकृत्वो वा"),

Hymn-73

For verse 3, See Nir. XII. 32.

1. **Srakve,** स्रक्वे, in the receptacles placed at the centre of the sacrifice (सक्वे यज्ञस्य हनुस्थानीये । सक्व ओष्ठप्रान्तो हनुरुच्यते —*Venkata*) ; at the jaw of the sacrifice (सक्वे ओष्ठप्रान्तो हनुरुच्यते । 'हनुरधिषवण फलक :' इत्याम्नात् हनुस्थानीये अधिषवण फलके —*Sayana*).

Drapsasya, of Soma, of the *amsu* (अंशु द्रप्सस्य सोमस्यांशव: —*Sayana*).

Navah, नाव:, boats. In the *Karmakanda*, the word refers to the four pots, aditya, agrayana, ukthya and dhruva libations, (नाव: नौका इव स्थिताश्चतस: स्थाल्य:— आदित्याग्रयणोक्थ्यध्रुवस्थाल्य इति —*Sayana)*

3. Having a purified instrument, they sit round speech, their ancient father preserves the ordinance. *Varuna* placed the mighty ocean across ; the wise were able to begin in the water". (lit. transl.)

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round (atmospheric speech). Their ancient, i.e. old and atmospheric father preserves the ordinance, i.e. the course of action. Varuna places the mighty ocean across, i.e. within. Now the wise are able to begin, i.e. to commence the work. In the *dharuna*, i e. in the waters".

(पवित्रवन्तो रश्मिवन्तो माध्यमिका देवगणा: पर्यासते (माध्यमिकां वाचम्) । मध्यम: पितैषां प्रत्न: पुराणोऽभिरक्षति व्रतं कर्म । महः समुद्रं वरुणा स्तिरोऽन्तर्दधाति । अथ धीरा: शक्नुवन्ति धरुणेष्वूदकेषु कर्मण आरम्भमारब्धुम् —Nir, XII. 32).

Pavitravantah, पवित्रवन्त:, with the potential of purification.

Dharanesu, in all the sustaining waters like *Vasativari* (धरुणेषु सर्वस्य धारकेषु वसतीवर्याख्येषूदकेषु —*Sayana*).

Pavitramantah vacam pariasate, the voice of firmament (*vacam*, वाचं), which means thunder and the rays of the Soma refer either to moon or to the Soma juice identified with rain.

Whilst Soma juice being cleansed filtered and purified, the priests continue to recite verses of praises in respect to Soma.

4. **Na ni misanti,** न नि मिषन्ति, not static, do not close the eyes. Sayana adds "but always keep watch to know the evil and the good or always keep on the alert, as kings to do guard against enemies."

Spasah, स्पश:, rays, the emanations, his spies or warders —*Wilson*; स्पश: सारभूता रश्मय: —*Sayana*).

Bhurnayah, भूर्णय:, fast-moving ; swift-moving.

6. **Anaksasah,** अनक्षास:, those who are blind. (चक्षुर्वर्जिता: साधुपदार्थ-

मामवृष्टारो नरा: —*Sayana*).

Bdhirasah, बधिरास:, those who are deaf. (देवता स्तुति श्रवण वर्जिता: —*Sayana*).

That is, those who do not see good objects, and those who do not hear the praises of the gods.

7. **Spasah,** स्पश:, servants faithfulling working (मध्यमया वाचा वर्जिनो भवन्ति; कीदृशा: — इषिरा: गमनशीला: —*Sayana*). Rudras are their servants, swift-moving —*Wilson*, verse 4 also.

8. **Hrdi antah adadhe,** हृदि अन्त: आदधे, places in his heart, i.e. combines in himself ; the three purifiers.

Tri pavitra, त्री पवित्रा, the three purifiers are Agni, Vayu and the Sun (पवित्रा अग्निवायुसूर्यात्मकानि त्रीणि पवित्राणि —*Sayana*).

9. **Jihvaya agre varunasya,** जिह्वाया अग्रे वरुणस्य, on the tip of the tongue of Varuna. This refers to *Vasativari* waters on the tip of Varuna's tongue. (*Sayana*).

Hymn-74

The Rsi or Seer of the hymn is *Kaksivan Dairgha tamasah* (कक्षीवान् दैर्घतमस:). Dirghtamas is so well known for his work on the Vedic era. The word Soma in verses of this hymn may well apply to the Sun as well.

3. **Aditeh,** of the Aditi, of the sun or of the earth.

Gavyuti, path; way (गव्यूति: मार्ग: —*Sayana*).

Aditeth gavyuti urvi, the way to the earth is broad (उर्वी विस्तीर्णा भवति —*Sayana*) : उर्वी गव्यूति: विस्तीर्ण: मार्ग: —*Venkata*.

h itah vrsteh ise usriyah, one, who sends rains here, benefits the cattle He is the Lord of the rain that falls here ; he is the possessor of the cattle, (ईशेयो वृष्टे: ईश्वरो भवति य: वृष्टे: —*Venkata*).

Usriyah, उस्रिय:, kine, cattle (Nigh II 11).

4. **Peravah,** पेरव:, from 'पा' to protect (पा रक्षणे) : the solar rays

(rays from Soma) who give protection to every one (पेरवः सर्वस्य रक्षकः सोमरश्मयः —*Sayana*).

Nabhah, नभः, Soma in the form of Aditya, the sun (नभः नभस आदित्य रूपात्सोमः —*Sayana*).

Rtasya nabhih, navel of the sacrifice. (ऋतस्य यज्ञस्य। नाभिः 'णह् बन्धने from √णह्. √*nah,* to bind, यज्ञस्य बन्धकम् —*Sayana*).

5. **Aravit,** अरावीत्, makes the noise : roars loudly (अरावीत् शब्दं करोति —*Sayana*).

Urmina, ऊर्मिणा, with the wave, with the mixture of *Vasatīvarī* and other waters. (ऊर्मिणा वसतीवर्यां दीनामुदकानां संघेन —*Sayana*).

Whilst Soma mixes with water, it produces roaring sounds, or whilst it is mixed with water, priests loudly chant verses in its praise.

6. **Trtiye rajasi,** in the third world, i.e. in the celestial region (तृतीये रजसि लोके स्वर्गे वर्तमानाः —*Sayana*)

Asascatah, mixed up together (असश्चतः परस्परमसक्ताः —*Sayana*).

Catasrah nabhah, four brilliances associated with Soma (चतस्रो नाभः: नभसो बाधिकाः सोमस्य सम्बन्धिन्यश्चतस्रो दीप्तयः कलाः —*Sayana*).

Sayana explains *nabhat* as the rays (दीप्तयः) or digits (कलाः) of the Soma, and derives it in a confused way both from नभस्, heaven, and the the root √णह्., √nah, to bind (नाभः नभसो बाधिकाः, "obstructing heaven" —*Wilson*.

8. **Svetam kalam gobhih aktam,** श्वेतं कलशं गोभिः अक्तम्, white milk or the white (water) besprinkled cosmic pitcher (श्वेतं संप्रति सोमसंसर्गात् श्वेतवर्णं गोभिः उदकैः अक्तं संपृक्तं द्रोणकलशम् —*Sayana*).

Gobhih, गोभिः, with water ; or with milk (गोभिः उदकैः —*Venkata, Sayana*).

Sata' himaya for hundred winters, i.e. for one hundred years. Sayana, however translates it as "for one who attains many things शतहिमाय बहुगमनाय", at other places, he translates the word as अपरिमित काल, lasting for an endless time —*Wilson*.

Satam himaya has also been translated as to one who praises in hundreds of ways *Kaksivatc*, कक्षीवते, to a seer, rich in sacred lore.

9. **Avyah varam**, ultrapsychic woollen fleece (अव्य: अवे: वारं वालं, wool of sheep —*Venkata*).

Hymn-75

For verse 5, see Nir; IV. 15

For verses 1, 2 and 3, Samaveda, II. 1. 1. 19, 1-3 (700, 701,702)

For verse 1. Samaveda I. 6. 2. 2. 1 (554)

2. **Vakta**, वक्ता, Yajamana, the praiser; speaking; replying to the praises of worshippers (वक्ता शब्दकृत् । यद्वा, स्तोतृभि: क्रियमाणा: स्तुतय:)

Rtasya jihva, ऋतस्य जिह्वा, tongue of sacrifices, i.e. the Soma, (ऋतस्य सत्यभूतस्य यज्ञस्य, जिह्वा मुख्यत्वेन जिह्वा स्थानीय: सोम: —*Sayana*).

Pitroh apicyam nama trtiyam, पित्रो: अपीच्यं नाम तृतीयं, the third name, not known to the parents (पित्रो: मातापित्रो: अपीच्यं अन्तर्हितं यत् तृतीयं नाम —*Sayana*) ; it means a name not given at birth at the time of naming ceremony (नामकरण संस्कार).

In the Baudhayana Grhya Sesa, (I. II. 4-7) the third name suggested is *Somayajin* (नक्षत्र व्यावहारिक नाम्नी प्रभाष्य सोमयाजीति तृतीयमस्य नाम; —*Sayana*).

3. **Hiranyaye Kose**, हिरण्यये कोशे, into the golden receptacle (हिरण्यये हिरण्मये कोशे अधिषवणि चर्मणे —*Sayana*).

Tri prsthe, त्रिपृष्ठे, in the three *Savanas*, morning, midday and the evening rites.

4. **Romani avyaya**, रोमाणि अव्यया, through the ultra—psychic woollen filters (अव्यानि अविमयानि रोमाणि तै: कृतानि पवित्राणि—*Sayana*).

5. **Ye te mada ahanaso** etc.—Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts

of thine which are gladdening, which foam, and which are accompanied with songs of praise (ये ते मदा आहनवन्त वचनवन्तस्तैरिन्द्रं चोदय दानाय मघम् —Nir. IV. 15).

Hymn-76

For verses 1, 2, 3 (with slight variations), Samaveda, II. 5. 1. 12. 1-3 (1228, 1229, 1230),

Verse 1, Samaveda, I. 6. 2. 2. 5 (558).

1. **Devanam**, देवानां, of gods; of sense organs, *Divah* दिवः from firmament, from the ultrapsychic region.

Dhiya धिया, with intelligence; with rites, with good actions, (धिया कर्मणा – *Venkata* ; *Sayana*), i.e. at the very time, the rite is being performed —*Wilson*

4. **Pita matinam**, protector of those who offer rational and sensible praises ; father of praises.

Hymn-77

For verse 1, Samaveda, I.6 2.2.3 (556).

1. **Vapuso vapustarah**, वपुषो वपुष्टरः more beanteous than the beautiful. According to Sayana "Sowing seed more than any other sower of seed." (वपुषः बीजानां वप्तुः अन्यस्मात् वपुष्टरः अतिशयेन वप्ता। बीजावापस्य सोम कर्त्तृकत्वात् 'सोमो वै रेतोधाः' —Tait. Sam, II. 1.1.6) इति श्रुतेः.

Kose, कोशे, the ultra psychic filter; the *anandamaya* sheath in the body-complex.

2. **Krsanoh**, becomes of the krsanu, the archer. See the legend, Ait Br. III. 26. Krsanu protects the Soma.

Astu, अस्तु, bow armed, शरणांक्षेप्तुः, an archer —*Venkata.*

Vevijana it, वेविजान इत्, flowing downwards *Rajah tirah sah madhvah a yuvate*, रजः तिरः सः मध्वः आ युवते, detaches the Soma brought from the heaven which was sweet.

Vibhyusa manasa ha, विभ्युषामनसा ह with mind full of fear.

The Gayatri metre became a hawk and brought Soma from heaven; on the way, the archer *Krsanu* shot an arrow to snatch the Soma.

A yuvate, detaches, (आयुवते यौति पृथक्करोति द्युलोकात् —*Sayana*).

4. **Urubjam,** plenty-milk-giving; also plenty-water-giving (उरुब्जम् प्रभूतानामपां पयसां जनकम् *uru*=in abundance+*ap*=milk or water+*jan*= producing,

Vrajam, व्रजम्, herd of cattle *Abhyarsati,* hastens to; goes with speed (अभ्यर्षति गच्छति —*Sayana*).

Hymn-78

1. **Avih,** अविः, sheep; here the word refers to woollen filter, (अविः अविमयेन वस्त्रेण —*Venkata*; अविरोमनिर्मितं दशापवित्रम् —*Sayana*).

Ripram, cover, impure form; the waste or non-purposeful form (रिप्रं अनुपादेयत्वेन पापरूपं अभिषुत वल्लीशकलादि-रूपम् —*Sayana*).

Gah, praises (गाः स्तुतीः *Sayana*).

2. **Asvah,** spreading (अश्वाः व्याप्ताः —*Sayana*).

Harayah, the green—tinted rays or the Soma (हरयः हरितवर्णा अंशवः सन्ति —*Sayana*).

Camusadah, alighting on the cups (चमूषदः अभिषवण फलकयोः सीदत; —*Sayana*).

Srutayah, paths, the holes of the sieve or filter (स्रुतयः मार्गाश्छिद्राणि —*Sayana*)

3. **Samudriyah,** of the sea; of the firmament—(समुद्रियाः। समुद्र साधनत्वात् समुद्रं अन्तरिक्षम् —*Sayana*).

Apsarsah, nymphs, अप्सरसः ; waters.

Harmyasya, हर्म्यस्य, of the comfortable hall of sacrifice (हर्म्यस्य सुखकरस्य यागगृहस्य —*Sayana*).

Saksanim, of the sprinkler (सक्षणिं सेचनशीलं —*Sayana*)

5. Urvi gavyutim, the wide path (उर्वी गव्यूतिं विस्तीर्णं मार्गम् —*Sayana*).

Hymn-79

For verse 1, *Samaveda*, I. 6.2.2.2 (555).

3. **Duh 'adhyah**, दुरध्य:, irresistible

(i) *Svasyah aratyah*, of his own enemy (स्वस्या: अरात्या: स्वीयस्य शत्रो: —***Sayana***).

(ii) *Anyasyah aratyah*, enemy of another (अन्यस्या: अस्मदीयाया: अरात्या: अस्मच्छत्रो: —*Sayana*).

(Apparently, the word *arati*, अराति is feminine also).

Dhanvan, in a desert (धन्व निरुदको देश: —*Sayana*).

4. **Adrayah tva vapsanti**, अद्रय: त्वा वप्सति, the stones crush (or devour) you.

Goh adhi tvaci, गो: अधि त्वचि, on the cowhide (Sayana says that although in his time, people poured the Soma out upon a black antelope's skin, and not cowhide, the Soma was measured on a cow-hide for the purpose of selling.

Hastaih, हस्तै:, with their hands; the word *hastah*, हस्त:, is derived from √हन्, to strike (हस्तो हन्ते: Nir. I. 7).

Hymn-80

2. **Yam tva aghnyah abhyanusata**, यं त्वा अघ्न्या अभ्यनूषत, O *vajin*, nutrition—giving Soma, you whom the kine praise.

Aghnya means a cow, who is not killed (i.e. is inviolable). Kine are brought to the sacrifice and milked for the curds etc. and the Soma is mixed with these cowproducts—curds and milk). (अघ्न्या: अहननीया: गाव: —*Sayana*).

Abhi yonim ayah' hatam, अभि योनिं अय:हतम्, (See IX. 1.2 also: अयोहतं हिरण्येन हतम्, fashioned by golden hands.

4. **Ksipah,** fingers (क्षिपः अङ्गुलयः —Nigh. II. 5).

Gravabhih srtah, ग्रावभिः सृतः crushed by the stones, squeezed through the stones

Hymn-81

1. **Indrasya jatharam prayanti,** flow into Indra's belly, i.e. flow in the ultrapsychic region of the complex of the resplendent self.

Suram, शूरं, to the brave, i.e. to Indra; the resplendent self.

2. **Vidvan asnoti amutah itah, ca yat,** विद्वान् अश्नोति अमुतः इतः च यत्, he acquires what is in the world above and what is in this world. Or, he knows both, the ambrosia brought from the other world, the exterior, and also the one existing in the world, the interior (observations from the external and experiences from within).

Amutah, अमुतः, from heaven, from above; from the exterior.

Itah, इतः, from this world, from the earth, from within.

Raghuvartanih, रघुवर्तनिः, lightly moving लघुगमनः) moving with sure paces

Vodha, वोढा, वोल्हा, like a horse Vrsa, वृषा, showerer (used for Soma).

Kalasan, कलशान्, pitchers of inner consciousness.

3. **Ma no gayam are asmat para sicah,** मा नो गयं आरे अस्मत् परा सिचः, scatter not riches and blessings distant from us.

Gayam, गयं, wealth, riches and blessings (गयं धनं *Sayana Venkata* wealth to be bestowed on us.

Vasuh, वसुः, wealth, the place of stay, the shelter, cattle and property.

Radhasah, राधसः, of wealth

Vayodhah, possessor of food, the Soma. (वयोधः अन्नस्य धातः सोमः),

4. **Suayama Sarasvati,** Goddess of learning, abiding by discipline; beautiful sarasvati; *suyama* is also one having a fair body (सुयमा, यम्यते नियम्यत इति यमो विग्रहः। सुविग्रहा सरस्वती —*Sayana*); *suyama*, tractable.

Pusa, पूषा, life—sustenance,

Mitrah, मित्र, friendliness,

Varunah, वरुण:, venerability; *sajosasah*, of one accord.

Brhaspatih, giver of divine knowledge.

Marutah, मरुतः, man of valour; brave soldiers.

Asvinau, the twin divines, physicians and surgeons.

Vayuh, वायु:, the life—principle.

Tvasta, त्वष्टा, giver of technical skill.

Savita, सविता, creativity and impulsion.

Sarasvati, सरस्वती, divine speech, the inner experience,

Hymn-82

For verses 1, 2, 3, Samaveda, II. 5.2.13. 1-3 (1316, 1318, 1317)

verse 1. Samaveda, I. 6.2 2.9 (562) (with some variations).

3. **Prajanyah,** पर्जन्य:, the rain, Sayana takes *Somah,* implied in महिषस्य पर्णिनः, as the subject of दधे (*dadhe*). The mountains are grinding stones; the navel of the *earth* the *oblation*. He explains स्वसारः as fingers which makes no sense (*Wilson*).

Svasarah apah, the sisters of this Soma are the streams of water.

Prthivya nabha girisu ksyam dadhe, on this earth, the Soma resides on the top of hills; it grows on mountain summits.

Gah abhi asaram, praises of Soma are recited in the Yajna; also the Soma is always mixed with milk; it stays with milk.

Vite adhvare gravabhi samnasate, in the yajna, the Soma plant is crushed with stones, and its juices squeezed out

4. Jaya patyai iva seva adhi mamhase, just as a wife gives love and affection to her husband, in the same way, the Soma loves the *Yajamana.*

Vanisu antah su pracara, may you rest in your praises along with your good attributes.

Jivase Jagrhi, be vigilant for our good life.

Anindyah vrjane jagrhi, O the irreproachable, be vigilant against our enemies.

Pajraya garbha, पज्राया गर्भ, O the son of clouds (Soma is an offspring of clouds).

Hymn-83

For verses 1-3, Samaveda, II. 2.2.16. 1-3 (876-877)

verse 1, Samaveda, I. 6.2 2 12 (565).

1. **Brahmanaspate,** ब्रह्मणस्पते, Lord of divine enlightenment.

Atapt-tanun, अतप्ततनूः, you never get tired (become hot) in your work; the rain raw (liquid) whose mass is heated (this refers to Soma extract; अतप्ततनूः पयोव्रतादिना असंतप्त गात्रः —*Sayana*; विविधैस्तपो विशेषैः, अतप्ततनूः अतएव आमः अपरिपक्वः, raw —*Venkata.*

Amah, आमः, raw, unripened (आमः अपक्वाः —*Venkata*; अपरिपक्वः —*Sayana*).

2. **Tapoh,** that blazes ail opposition; destroyer of adversaries (तपोः शत्रूणां तापकस्य —*Sayana*).

Divah prstham cetasa adhi tisthanti, They with their supreme intellect (चेतसा) attain the highest summit (दिवः पृष्ठं) of aspirations, or they rest or dwell on the backpart of the heaven or sky along with

their wish (विप: पृसोकस्य पृष्ठं पृष्ठस्थायमुन्नतदेशं चेतसा वुद्धया देवगमनेच्छायस्या प्रतितिष्ठन्ति आयपन्ते —(*Sayana*).

4. **Gandhurvah,** the sun, the sustainer, of waters or praises (गन्धर्वः उदकानां स्तुतीनां धारक आदित्यः —*Venkata*, —*Sayana*).

Grbhnati nidhaya nidhapatih, the Lord of nooses seizes with a snare (निधया निधा पाश्या। पाशसमूहेन गृभ्णाति गृह्णाति निधापतिः पाशसमूह स्वामी —*Sayana*; *nidhapatih* may mean lord of treasure, the word पाशसमूह by mistake has been understood as पशुसमूह in Sayana's version, and then translated as lord of cattle, —*Wilson*).

5. **Havismah,** हविष्मः, O water—mixed Soma (हविः उदकनाम Nigh. I. 12) (हविष्मः उदकवन् सोम हविर्भूतम् —*Sayana*).

Nabhah, नभः, a synonym of *udaka*, water; Soma's extract in water (नभः उदकनामैतद् —Nigh I. 12; उदकरसमित्यर्थः Sayana takes *havih* and *nabhah* in apposition, *havih nabhah*=liquid water, —*Wilson*.

Hymn-84

1. **Indraya,** इन्द्राय, to the sun.

Varunaya, वरुणाय, to the ocean

Vayave, वायवे, to the wind.

Varivah, svastimat, वरिवः स्वस्मित् health and wealth (वरिवः धनं, स्वस्मित् स्वस्तीत्यविनाशनाम, तद्वद् धनम् —*Sayana*).

Daivyam janam, celestial people (दैव्यं जनं देवसम्बन्धिनं संघम्। जन-शब्दः संघवाची —*Sayana*)

2. **Tani visvani pari arsati,** तानि विश्वानि परि अर्षति, goes about them all; i.e. protects all the yajnas and the sacrificers both.

4. **A indrasya hardi,** आ इन्द्रस्य हार्दि, for the heart's satisfaction of the respledent self. Soma juice, which is favourite of Indra, according to Sayana, "in such a way, that Indra's heart is friendly" (इन्द्रस्य हार्दि हार्दं प्रियम्).

Hymn-85

For verse 1, Samaveda I. 6.2.2.8 (561).

1. **Susutah,** सुषुतः, well-expressed,

Parisravah, परिस्रवः, flows forth; flows on all sides.

Dvayavinah, द्वयाविनः, double-dealers; indulging in good and evil both — good in exterior, whilst evil inherently.

3. **Adabdhah,** the inviolable (अदब्धः अहिंसितः —*Venkata*).

Uttamah dhasi, best support; also food (उत्तमः धासि अन्नं उत्तमम् —*Venkata, Sayana*).

4. **Midhvah gatum,** गातुं, path; मीढ्वः, broad and easy; comfortable.

5. **Kanikradat kalase gobih ajyase,** कनिक्रदत् कलशे गोभिः अज्यसे, roaring with thrill, you are blended in the pitcher with milk and curds.

Avyayam varam samaya arsasi, अव्ययं वारं समया अर्षसि, at the right time, you pass through the ultra-psychic fleecy filter in the midst.

6. **Divyaya janmane,** दिव्याय जन्मने, to the celestial people, i.e. to Indra, Mitra, Varuna and Vayu, they are *divya* or celestial, since they function in the celestial or heavenly region or, they are born there, or they are the source of enlightenment.

7. **Atyam kalase dasa ksipah mrjanti,** the ten (दश) fingers (क्षिपः) clean (मृजन्ति) the stems of the plant (अत्यं) in the cosmic pitcher (कलशे) [अत्यमतत्वन्तमश्वस्थानीयं वा सोमम्, *atyam* stands for Soma; literally, it means *horse* i.e. horse-like Soma.]

8. **Mahih saprathah sarma,** महिः सप्रथः शर्म, a large and spacious mansion (may we get from you).

Urvim gavyutim, उर्वीं गव्यूतिं, extensive pastures, or broad paths for cattle (विस्तीर्णं गोमार्गम् —*Venkata*).

10. **Venah duhanti uksanam giristham,** वेनाः दुहन्ति उक्षाणं गिरिष्ठां, loving divine powers severally milk forth the sprinkler, the mountain-

haunting divine elixir (वेना: वेन नामधेया ऋषय: असश्चत: असंसक्ता: शीघ्रमभि पुण्वन्तः उक्षणं सेक्तारं गिरिष्ठां पर्वतेस्थितं दुहन्ति —*Venkata*)

12. **Bhanuh sukrena socisa vyadyaut,** भानु: शुक्रेण शोचिषा व्यद्यौत्, the sun shines in white light with gleaming splendour.

Sucih matara rodasi prarurucat, शुचि: मातरा रोदसी प्राररुचत्, radiant, he illumines both the parents heaven and earth. (matara=creative, *Wilson*; मातरा निर्मात्र्यौ —*Sayana*).

Hymn-86

For verse 41, see Nir. V. 2.

The Rsis of the hymn are many, अकृष्टा माषा; 1-10; सिकता निवावरी 11-20; पृश्निनोवोऽजा: 21-30; अकृष्टमाषादयस्त्रय: 31-40; भौमोऽत्रि: 41-45; and गृत्समद: शौनक: 46-48.

For verse 4, Samaveda, II. 3.1.1.1 (886).

verse 5, Samaveda, II. 3.1.1.3 (888).

verse 6, Samaveda, II. 3.1.1.2. (887).

verses 10-12, Samaveda, II. 4.1.1. 1-3 (1031, 1032, 1033).

verses 16-18, Samaveda, II. 4.2.7. 1-3 (1152-1154).

verse 16, Samaveda, I. 6.2 2.4. (557).

verses 19-21, Samaveda, II. 2.1.17. 1-3 (821, 822, 823).

verse 19. Samaveda, I 6.2.2.6 (559).

verses 37, 38,39, Samaveda, II. 3.2 1. 3; 2; 1; (957, 956, 955)

verses 43-45, Samaveda, II. 7.3 21 1-3 (1614, 1615, 1616)

verse 43, Samaveda, I. 6 2.2.11 (564).

1. **Dhi'javah**=manojavah, quick as thought or mind, (धीऽजव: मनसा तुल्यवेगा: —*Venkata*; मनोवेगा; —*Sayana*).

3. **Indri yaya dhayase,** for Indra's strength which supports the world.

Atyah na hiyanah, like a steed urged on (अत्यः अश्वः न इव हियानः प्रेर्यमाणः —*Venkata*).

5. **Dharmabhih,** through they functions; through your supporting streams of juice धर्मभिः धाराभिः — *Venkata*; धारकैः रसनिस्यन्दैः —*Sayana*).

8. **Samudram,** firmament (समुद्रं अन्तरिक्षं — Nigh I. B; *Venkata*). Royal elixir (राजा) plunges (वि गाहते) waters (नद्यः) into the firmament (समुद्रं).

Nadyah, rivers, here waters (नद्य सततगा अपः —*Sayana*).

Apam urmim sacate, associates with the waves of waters (सचते सेवते —*Venkata*; उदकपूरं सचति —*Sayana*).

According to Sayana, this may be intended to express the effect of the *Soma* in producing rain by combining in the clouds with the solar rays —*Wilson*, (सिन्धुषु उदकेषु ग्रहेषु वा, श्रितः सम् । हूयमानः सन् रश्मिद्वारा सूर्यंप्राप्य अन्तरिक्षे मेघेषु वर्तते, अस्यैव वृष्टिसाधनत्वार्यं —*Sayana*).

Sayana gives another interpretation; लुप्तोपममेतत् । समुद्र नद्यः इव सिन्धुषु वसतीवरीषु श्रित आश्रितः सन् समुद्रम् अभिषुत सोमरसाधार पात्रं वि गाहते अभिषवात् पूर्वम्.

Avyayam, अव्ययं, fleecy woollen filter.

14. **Drapim vasanah yajatah divisprsam**—the elixir clad in a defensive armour (द्रापिं) that reaches heaven (दिविस्पृशं); or wearing a coat of mail (द्रापिं) reaching to heaven, i.e. clothed in light, (*Wilson*), (द्रापिं कवचं तेजोरूपम् —*Sayana*).

21. **Sindhubhyah abhavat lokakrt,** makes the path wide for the rivers to flow (अयं सिन्धुभ्यः अभवत् जायते लोककृत् लोकस्य कर्ता—*Venkata*,

Abhavat, becomes prosperous (अभवत् समृद्धो भवति —*Sayana*).

Lokakrt, लोककृत्, creater or maker of the regions or worlds.

He, the maker of the world is (prosperous) for the rivers, (*Wilson*).

Trih-sapta duduhanah asiram, the elixir makes three times seven (21) celestial rivers pour out their curds and milk (त्रि:सप्त एकविंशति गा: आशिरं दुदुहान: —*Venkata.*

22. **Divyesu sthanesu,** दिव्येषु स्थानेषु, to your own heavenly abodes (i.e. to the bellies of the gods —*Wilson*).

23. **Gotram angirobhyah avrnoh ap**—release the waters (of the clouds) for the sustenance of cows. (गोत्रं मेघं अंगिरोभ्य: अंगिरसामर्थाय अप अवृणो: —*Venkata*); गोत्रंमेघमुदकं क्षारयितुं पणिभिरपहृतानां गवामावरकं पर्वतं वा अप अवृणो: —*Sayana*); it may thus point out to well-known *Pani* episode).

25. **Sapta dhenavah,** the seven milchkine; the seven celestial rivers; the seven channels of sensation ; two eyes, two ears, two nostrils, one mouth), or seven metres, Gayatri etc., or the rivers

Rtasya yona, ऋतस्य योना, water (ऋतं । योनि: । ऋतस्य योनि:; all the three terms are synonyms of water —*Nigh*. I. 12).

26. **Gah,** गा:; **fluids,** liquids, juices (गां: कृण्वान: रसमयान् कुर्वाण: —*Sayana*).

27. **Satadharah,** शतधारा:, the ceaseless watery fountains, (धाराशब्देन सोमधारा).

Asascatah, ceaseless; separate (असश्चत: परस्पर संगत:; also असम्बद्धा —*Sayana*).

Satadharah may refer to Soma and juices; ***harim*** (हरिं) to Indra; *abhi'sriyah* अभिश्रिय:, would mean mixed with milk (गोभि: श्रितास्ता:) and *udanyuvah*; उदन्युव:, desiring (Indra's rain), and ***harim*,** हरिं, to Indra (इन्द्रं), —*Sayana*.

34. **Dhanyaya dhanvasi,** goes for wealth (धन्याय धनेभ्यो हिताय धन्वसि गच्छसि —*Sayana*) thou flowest for a mighty wealth—yielding conflict (*Wilson*).

36. **Sapta-svasarah-matarah;** seven sister mothers i.e. seven rivers (गंगा-यमुना etc.) clothe Soma with that water).

Sapta, सप्त, may also mean सर्पण-स्वभावा:, one goes everywhere is *an extended number*,(सप्त सृप्ता संख्या —*Nir*.IV. 26.).

41. **Rayim asvapastyam,** रयिं अश्वपस्त्यं, riches filling our homes, also having horses in the home (stable), i.e. wealth consisting of horses. (अश्वपस्त्यं व्याप्त गृहम् —*Sayana*; from root √अश्. to pervade).

Sah bhandanah ut iyarti prajavatih, स: भन्दना: उत् इयर्ति प्रजावती:, he utters forth praises which are rich in offspring.

The word *bhandana*, भन्दना, (*applause*) is derived from √भन्द्, meaning to praise (भन्दना भन्दते: स्तुतिकर्मण: —*Nir*. V. 2; see also भन्दते, III. 3.4.

43. **Anjate,** अञ्जते, smear *vyanjate*, व्यञ्जते, grease and *Samanjate*, समञ्जते, anoint (अञ्जते यञ्जते विविधमञ्जन्ति and समञ्जते सम्यगजन्ति, स्तुत्यर्थत्वाद् अगुनरुक्ति: —*Sayana*).

The repetition of the same word is avoided because it is considered more complimentary to use different words. Of course, all the three words have shades of difference in connotation.

Sindhoh ut' svase, सिन्धो: उत्श्वासे, into the seething torrent (सिन्धो: उदकस्य रसस्याधार भूते उच्छ्वासे उच्छ्रिते देशे, "in the breathing of the river"; or going to an elevated place, the receptacle of the juice.

Pasum, पशुं, to the one that sees (पशुं द्रष्टारम् । पशु: पश्यते:, from पश to see —*Nir*. III. 16, यद्, पश्यत् तस्मादेते पशवस्तेष्वेतमपश्यत्तस्मादेवै ते पशव:—*Satapatha* VI. 2.1.4).

It appears that Yaska recognized √पश् as an independent root, and not ordinary form of √दृश्, √*drs*.

45. **Vimanah ahnam,** a measurer of days (विमान: निर्माता चन्द्रकला ह्रास-वृद्ध्यधीनत्वादहर्व्यवहारस्य; अह्नां दिनानाम् —*Sayana*).

The rule as to the length of day depends in the increase and decrease of the moon's digits, *Soma* being here regarded as the moon.

46. **Tridhatuh,** त्रिधातु, the triple liquor or three vessels; द्रोणकलश, *dronakalasa*, आधवनीय, *adhavaniya*; and पूतभृत्, *putabhrt*.

48. **Suvirah,** सुवीरा:, excellent male offspring.

Vidathe, विदथे, at the congregational gathering.

Atrinah rakasah, अत्रिणः रक्षसः, voracious wicked forces (अत्रिणः भक्षकान् —*Sayana*).

Hymn-87

For verses 1-3, *Samaveda*, II. 1.1.10. 1-3 (677-679).

verse 1, *Samaveda*, I. 6.1.4.1 (523).

verse 4 *Samaveda*, I. 6.1.4.9. (531).

Hymn-88

For 1, *Samaveda*, II.6.3.13.1 (1471).

verse 2, *Samaveda*, II. 6.3.13.2. (1472).

verse 7, *Samaveda*. II. 6.3.13.3. (1473).

2. **Sa im bhurisat rathah na ayoji**, It has been harnessed like a capacious car that bears abundant treasures to be given to us (स ईं रथः स अयं रथः न इव अयोजि युज्यते भूरिषट् भूरेर्भारस्य सोढा महः महान् पुरूणि बहूनि धनानि दातुम् —*Venkata*).

Visva nahusya jatani, everyone of us among men, (विश्वा सर्वाणि नहुष्या नहुष्याणि मनुष्यजातानि —*Venkata*).

Svarsata, स्वर्षाता=स्वःसाता=स्वर्षतौ, in the struggles of life, संग्रामवामैतत् —*Sayan*..: like शूरसातौ=वाजसातौ-संग्रामनाम (*Nigh.* V.17).

Urdhva, ऊर्ध्व, is explained as अस्मद् विरोधाद् उन्मुखानि —*Sayana*.

3. **Dhi'javanah**, धीऽजवनः, with the speed of mind (मनोवेगः —*Sayana*) also an impeller towards actions (कर्मणां प्रवर्तयिता —*Venkata*).

4. **Pedu**, पेदु, see I. 116. 6.

Paidvah na, पैद्वः न, like a horse; like a horse of adventure (पैद्वः अश्वः न इव —*Venkata*).

7. **Susmi sardhah na marutam**, शुष्मी शर्धः न मारुतं, strong as you are like the army of *maruts* (cloud-bearing winds).

Maruts are the people of gods (मरुतो वै देवप्तानां विश: —*Tait. Sam.* II. 2.5.7).

Sardhah, शर्ध:, strength (शर्ध: बलनाम —*Nigh.* II. 9).

Susmi, शुष्मी, the one with strength (शुष्मं=बलं, from शोषणात्, *Nigh.* II. 9).

8. **Varunasya,** of Varuna; of the coverer (वरुणस्य वारकस्य —*Sayana*): or the Varuna Raja, the royal Sovereign, the Venerable Lord.

Hymn-89

2. **Duhe im pita,** दुहे ईं पिता, father milks him.

Duhe im pituh jam, दुहे ईं पितु: जाम्, milks him the son of the father.

The father, the heavenly Lord milks and milks him the son of the father firmament. According to Sayana, *pita,* is the protector of regions (पिता पालको लोक:, पितु; पालकात् पितृस्थानीयात् द्युलोकात्) an he is *adhvaryu;* who extracts the juice of the Soma which is born from heaven as from a father.

Or, the first milker may be the *Yajamana*, and the second, the *adhvaryu*; *duhe*, or दुहे, may be repeated out of respect.

5. **Samane dharune,** समाने धारुणे, in a common shed; in a common asylum.

7. Sayana does not comment on this verse,

Hymn-90

For verse 1, *Samaveda*, I. 6.1.5.4 (536).

verse 2, *Samaveda*, I. 6.1.4.6 (528).

verses 2-4, *Samaveda*, II. 6.2.11. 1-3 (1408, 1409, 1410).

1. **Rodasyoh janita**, रोदस्यो: जनिता, producer of heaven and earth. Soma is the generator of earth by giving rain and of heaven by obtaining the oblation, (तयो: जनयितृत्वं वृष्टिप्रदानहविष्प्रापणाभ्याम् —*Sayana*).

2. **Varuno na sindhum,** वरुणो न सिन्धून् as if the rivers meeting the ocean.

Hymn-91

For verse 1, *Samaveda,* I. 6.1.5.11 (543).

1. **Dhiya manoto prathamo manisi,** the sacrifice is led by a chosen (प्रथम:) learned (मनोता) priest (मनीषी) (on whom the minds of the gods are fixed, chief (of the gods), recepient of praise, (मनोता यस्मिन् देवानां मनांस्योतानि प्रोतानि स:—तथा च ब्राह्मणं "तस्मिन्हि तेषां मनांस्योतानि —*Ait. Br.* II.10) इति । प्रथम: सर्वेषां देवानां: मुख्य: —the chosen one; the chief; मनीषी । मनस ईषा मनीषा स्तुति:, तद्वान —*Sayana*).

Manisa, मनीषा, praise; मनीषी, manisi, worthy of praise; the priest (मनीषी मेधाविनामानि —*Nigh.* III. 15).

5. **Visvavara,** विश्ववार, O universally adorable (विश्वै: सर्ववरणीय —*Sayana*); worthy to be chosen by all.

6. **Uru jyotimsi,** उरु ज्योतींषि, brighten the luminaries (stars and constellations); diffuse the luminaries widely.

Sayana takes *Uru* (for *uruni*), with *jyotimsi* (उरु उरूणि अन्तरिक्षे विस्तीर्णानि कुरु, ज्योतींषि नक्षत्राणि —*Sayana*).

Hymn-92

2. **Sapta viprah rsayah,** सप्त विप्रा: ऋषय:, the seven wise seers (the names are Bharadvaja, भरद्वाज and Kasyapa, कश्यप; Gotama, गोतम and Atri, अत्रि; Visvamitra, विश्वामित्र and Jamadagni, जमदग्नि; and Vasistha, वसिष्ठ, (*Venkata* and *Sayana*).

3. **Panca dhirah,** पञ्चधीर:, five categories of people, पञ्चजनान् —*Venkata.*

4. **Sapta nadyah yahvih,** सप्त नद्य: यह्वी:, the seven mighty rivers.

Hymn-93

For verses 1-3, *Samaveda,* II. 6.2.15. 1 3 (1418-1420)

verse 1, *Saṃaveda*, I. 6.1.5.6 (538).

1. **Jah,** जाः, जायाः, wives. The quarters of the horizons are known as sun's wives, because they are made manifest by the light of the sun, (सूर्यस्य जाः प्रादुर्भूता जाया दिशास्ताः —*Sayana*).

2. **Vavasanah,** वावशानः, loved by all and longing for the most divine (वावशानः देवान् कामयमानः —*Sayana*; कामयमानः, *Venkata*). Also, singing with mothers —*Ludwig*. An infant longs its mother and is sustained by her milk.

Samdadhanve, संदधन्वे, sustained has flowed with (*lit.*).

3. **Aghnyayah udhah pra pisye,** अघ्न्यायाः ऊधः प्रपिप्ये, nourishes the cow's udder (अघ्न्या इति गोनाम, a cow, अहन्तव्यायाः गोः ; ऊधः,the container of milk, i e. the Soma, प्रपिप्ये प्रकर्षेण आप्याययति, nourishes). The Soma, entering the herbs, nourishes the cow who eats them —*Wilson*.

4. **Purandhih,** the capacious mind (पुरन्धिः रमणीया बहुविधा धीः —*Sayana*).

Usati, longing for those (उशती कामयमाना).

Rathirayatam, those who possess chariots (रथिरायताम्, रथो येषामस्तीति रथिराः —*Sayana*).

May thy capacious mind longing for those who possess chariots come towards me (रथिरायतां उशती पुरन्धिः अस्मद्र्यक् आ दावने वसूनाम्)=may your capacious mind, speeding on cosmic chariots come towards us to bestow treasures on us, (वासूनां धनानां दावने दानाय).

Hymn-94

For verse 1, *Samaveda*, I. 6.1.5.7 (539).

1. **Spardhante,** vies with each other (स्पर्धन्ते अहं पुरस्ताच्छोधयाम्यहं पुरः शोधयामीत्यहम् हमिकयोप तिष्ठन्ति । ततोऽयं सोमः—each finger as if competes with the other, i e. accomplishing the work first (in the work of cleansing the Soma plant), each saying as if ! 'I would cleanse it first'; 'I would cleanse it first.'

2. **Amrtasya dhama,** अमृतस्य धाम, the abode of waters; the firmament.

Svasare, स्वसरे, at the place of sacrifice; the cow—stall; used in two senses (i) of the laudations on the day of sacrifice, (ii) of the kine towards their stall.

(स्वसरे। सुष्टु अस्यन्ते प्रेर्यन्ते गावोऽत्रेति स्वसरो गोष्ठम्। तस्मिन्नच्छाभिलक्ष्य शब्द कुर्वन्ति, तद्वत् —*Sayana*).

See I. 34.4; and II. 34.5

Hymn-95

For verse 3, See *Samaveda*, I. 6.1.5.12. (544).

2. **Guhyani nama**, the secret names (गुह्यानि अन्तर्हितानि नाम नामानि शरीराणि — *Sayana*); the secret forms of gods.

4. **Duhanti**, milks forth; the priests milk forth (दुहन्ति ऋत्विजो दुहते। "ग्रावाणो वासा ऋत्विजो दुहन्ति, *Taitt. Sam.* VI. 2.11.4).

Tritah, त्रित:, one who stays in three abodes, i.e. Indra.

Hymn-96

For verses 5 and 6, see *Nir.* (Appendix) XIII. 25 and 26 respectively.

For 1, *Samaveda*, I. 6.1.5.1 (533).

verses 5-7, *Samaveda*, II. 3.1.19. 1-3 (943-945).

verse 5, *Samaveda*, I. 6.1.4.5 (527).

verse 13, *Samaveda*, I. 6.1.4.10. (532).

verses 17-19 *Samaveda*, II. 5.1.1. 1-3. (1175-1177).

1. **Rabhasani**, रभसानि, hastily made robes of Indra (आदत्ते सोम: वस्त्राणि पयांसि रभसानि वेगनिर्मितानि इन्द्रस्य —*Venkata*; रभसानि इन्द्रस्य वेगेनागमने निमित्तानि वस्त्राण्याच्छादकानि पय: प्रभृतीन्याश्रयणानि आ दत्ते आगृह्णाति —*Sayana*; here is a reference of mixing milk and curds to the Soma.

6. **Devanam Brahma**, the head or the King of gods or *Brahama* of the *rtviks*, i.e. the head priest (*Brahmin*) (देवानां ऋत्विजां ब्रह्मा —*Venkata*)

Padavih Kavinam, guide of the sages (कवीनां पदवी: पदानि स्खलितानि या गमयति स पदवी: —*Venkata*; क्रान्त प्रज्ञानां पदवी; स्खलित पदानि साधुत्वेन यो योजयति स पदवी: —*Sayana*; one who corrects the misguided or wrong—tracted ones.)

11. **Vanvan avatah paridhin apa urnu hi,** harming the foes (thyself) unharmed slay the *Raksasas* (वन्वन् अवात: अप ऊर्णु रक्षांसि सम्भजन् वैरनभिगत: रक्षांसि अप ऊर्णुहि —*Venkata*) (वन्वन् स्तोतॄन् संभजन्। यद्वा। वनति हिंसार्थ:। शत्रून् हिंसन्। अवात: नैरभिगतस्त्वं परिधीन् परिधीयत एभि: सर्वमिति परिधयो राक्षसा: तान् अपोर्णु हि अपच्छादय —*Sayana*).

14. **Devavitau,** in the *Yajna* or sacrifice (वीति:=भक्षणात्) (देववीतौ देवानां वीति भक्षणं यस्मिन् स देववीतिर्यज्ञ:).

Vajayuh, desirous of food (वाजयु)। तेषामन्नं कामयमानस्त्वन् —*Sayana*).

Usriyabhih, with milk and milk products (उस्रियाभि: गोविकारै: क्षीरादिभिश्च —*Sayana*).

17. **Kavih gih'bhi kavyana kavih,** secret seer or post with words of wisdom; poet with his poem. The word *kavi* means wise, seer or a poet. Soma passes through the filter whilst the songs of praises continue. The Soma itself is the *kavi*, (सोऽयं कवि कर्मणैव कवि सन् सोम: पवित्रं प्रति गच्छति रेभन् शब्दायमान: —*Venkata*).

19. **Turiyam, dhama,** the fourth region, the *svah loka*; the region of Soma or moon (the region of the moon has been wrongly supposed to be above that of the Sun" (तुरीयं चतुर्थं धाम चान्द्रमसं स्थानं विवक्ति सेवते। सूर्यलोकस्योपरि चन्द्रमसो लोक विद्यत इति+यम: पृथिव्याअधिपति: स मावतु एभ्यादिभि चन्द्रमा नक्षत्राणामधिपति: स मावतु) —*Tait Sam*. III. 4.5.1.

20. **Maryo na subhrah,** मर्यो न शुभ्र:, like a highly brightened (neat and clean, and decorated man).

Camvoh, चम्वो:, planks or ladles (चम्वो: अधिषवण फलकयो: —*Venkata*)—see also the next verse 21.

23. **Vanesu,** among trees (वनेषु वृक्षेषु —*Venkaia*)

24. **Yoseva,** योषेव, like a lady (स्त्री इव —*Venkata*).

Hymn-97

For verses, 34, 35, 40 and 41 see *Nir.* (appendix) XIII. 27; 28; 29; and 30 respectively.

For verses 1-3, *Samaveda*, II. 6.2.8. 1-3 (1399, 1400, 1401).

verse 1, *Samavda*, I. 6.1,4.4 (526).

verse 4, *Samaveda*, I. 6.1.5 3 (535).

verses 7-9, *Samaveda*, II. 4.2.1. 1-3 (1116-1118).

verse 1, *Samaveda*, I. 6.1.4.2 (524).

verses 10-12, *Samaveda*, II. 3 2.20. 1-3 (1019-1021).

verse 10, *Samaveda*, I. 6.1.5.8 (540).

verses 13-15, *Samaveda*, Ii, 2.1.11. 1-3 (806-808) (with the 2nd person instead of the 3rd).

verse 22, *Samaveda*, I. 6.1.5.5. (537).

verse 31, *Samaveda*, I. 6.1.5.2. (534).

verses 34-36, *Samaveda*, II. 2.2.10. 1-3 (859-861).

verse 34, *Samaveda*, I. 6.1.4,3. (523).

verses 37-39, *Samaveda*, II. 6.1.4. 1-3 (1357-1359).

verses 40-42, *Samaveda*, II. 5.2.1. 1-3 (1253, 1255, 1254).

verse 40, *Samaved*, I. 6.1.4.7, (529).

verses 49-51. *Samaveda*, II. 6.2.18. 1-3 (1426, 1427, 1428).

verses 52-54, *Samareda*, II. 4.1.21. 1-3 (1104-1106).

verse 52, *Samaveda*, I. 6.1.5.9. (541).

3. **Dhanva**, धन्वा=धन्व, in the firmament. (धन्व=अन्तरिक्षे, *Nigh.* I. 3, *Venkata*).

Abhi avar dhanva puyamanah, sound aloud in the firmament when purified (अभिस्वर शब्दस्य धन्वा अन्तरिक्षे पूयमानः —*Venkata*; अभि स्वर अभितः शब्दय —*Sayana*).

Yuyam pata svastibhih sada nah, may you protect us now and ever with your blessings (यूयं पूजार्थं बहुवचनम् । हे सोम, त्वं नः अस्मान् स्वस्तिभिः कल्याणतमैः पालनैः सदा सर्वदा पात रक्षत पालयत —*Sayana*).

7. **Pada varahah achi eti rebhan**, पदा वराहः अभि एति रेहम्, making a roar like a wild boar with the foot, (Venkata and Sayana both refer to another etymology of *varaha*, वराहारः* (effused on a good day, *vara*—good; *ahan*—day), which is an epithet of Soma (cf *Nir.* V. 4); in that case, पदा (*pada*) is for पदानि (*padani*), meaning the abodes, i.e. the filters." (वराहः वरं च तदहश्च वराहः । पदा पदानि स्थानानि ... —*Sayana*).

See *Nir.* V. 4 for *varaha*.

8. **Vrsaganas**, वृषगणः, posts of heroes.

Trpalam, तृपलं, assailed by or readily assailing enemies, (तृपलम् । तृपललशब्दः क्षिप्र वाची । "तृप प्रहारी । क्षिप्र प्रहारी" । सृप्र प्रहारी । सोमी वेन्द्रो वा । —*Nir.* V. 12 on तृपल प्रभर्मा —X. 89.5) —Soma or Indra is so called whose anger is roused and who rushes to attack, who is quick to attack or who attacks while moving.

Amat, अमात्, terrified by the strength of the enemies (अमात् शत्रूणां बलात् त्रासितः सन्तः —*Sayana*).

Hunsasah, swans; also wounded by the enemy (हंसासः शत्रुभिर्हन्यमाना हंसा हरन्ती वा —*Sayana*).

9. **Diva harih dadrse**, The Soma (elixir) appears golden-hued (or young) by day. (दिवा अहनि हरिः हरितवर्णः ददृशे दृश्यते न प्रकाशत इत्यर्थः —*Sayana*).

***Varahah**, means a cloud; it brings √hr, हृ, the best means of livelihood. There is a Brahamana passage; वरमाहारमहार्षीः (untraced), —*Nir.* V. 4.

Sayana explains this to mean that the Soma is not visible in the day light; the word ऋज्रः (*rjrah*) which he interprets straight-going (ऋजुगामी विस्पष्टः प्रकाशयुक्तो दृश्यते), i.e. clearly visible; red or brown; the Soma is visible in the night (नक्तं) only.

17. **Sam'gayim,** शम्ङ्गयीम्, inhabiting happiness (शंगयीं सुखस्य निवासभूता —*Sayana*); health-giving.

Idavattm, इळावतीं, one rich in food; food-giving.

Stukena vita kantani—Move like kinsmen seeking infants or seeking these lower winds (अवरान् वायून्) thy kinsmen (इमान् बन्धून्) as (one seeking his) beloved infant (स्तुकेव वीता) (स्तुक शब्दो अपत्यवचन:। अपत्यानि यथा विचिनोपि तद्वत् —*Sayana*).

Vicinvan, seeking (विचिन्वन् धनादिप्रदानार्थम् गवेषणामान: सन् —*Sayana*) (स्तुक like तुक् तोकम्—अपत्यनाम —*Nigh.* II. 2).

Indra and the winds are in the relation of praised and praiser, and thus they are *bandhu* (*kinsmen*).

22. **Ksoh,** क्षोः, of the sounding one; vociferous, noisy (क्षोः शब्दायमानस्य —*Sayana*).

Anike, in front of (अनीके मुखे).

Dharmani, धर्मणि, reason of the praise (धर्मणि निमित्तात्कर्म संयोगे, *Panini* II. 3.36.6 इति सप्तमी। धारकं योगक्षेम विषयं कर्मोद्दिश्य —*Sayana*)—the duty of acqu sition (योग) and preservation (क्षेम).

24. **Dvita,** द्विता, the Soma is two-fold. i.e. abides amongst men and gods both (द्विता द्विधा देवेष्वपि मनुष्येषु—*Venkata, Sayana*).

34. **Tisrovacah,** तिस्रोवाचः, the triple speech. the three texts (Rk, Yajuh and the Saman, poem, prose and lyric).

Vahnih, वह्निः, yajama, the bearer of oblations; also *Aditya, the sun* ( ); also.

Brahmanah, the supreme, i.e. the Soma. In the *adhidaivata* context, *vahni* is the sun but in the *Adhyatmika*, it is the self (वह्निरात्मा भवति; the three speeches (वाक्) are *Vidya, Mati*, and *Buddhi*, (*Nir.* XIII. 27—an *appendex*)

35. The Nirukta in the appendix (XIII. 28) gives both the types of meaning, the *adhidivat*, and then *adhyatma*; in the former, *gavah dhenavah*, गाव: धेनव:, the milch—kine are the sun's rays (रश्मय:); in the latter, they are the sense organs (इन्द्रियाणि). They long for the Soma, which in the former case is the sun, (सोमं आदित्य), and in the latter, the self (सोमं आत्मनम्). In both the cases, the wise men (विप्रा:) are inquiring for him (i.e. for rays or for sense organs) with praises (मतिभि:).

In the former case, our adorations in the Tristubh metre are united in the Soma and in the latter, the adorations are united in Atman and the seven seers (*Nir.* Appendix XIII. 28).

(एत एव सोमं गावो धेनवो रश्मयो वावश्यमाना: आदित्यं यन्ति। एवमेव सोम विप्रा रश्मयो मतिभि: पृच्छमाना कामयमाना: आदित्यं यन्ति—अधिदैवत; एतएव सोमं गावो धेनव इन्द्रियाणि वावश्यमानानि कामयमनान्यात्मानं यन्ति—अध्यात्मम्; एतमेवार्काश्च त्रिष्टुभश्च संनवन्ते—अधिदैवत; इममेवात्मा च सप्त ऋषयश्च संनवन्ते—अध्यात्म).

39. **Padaynah**, पदज्ञा:, knower of the hiding places of cattle, stolen by Panis (पणिभिरपहृतानां गवां पदानि जानन्त: —*Sayana*).

Svarvidah, the all-knowing; the knower of the sun of enlightenment (स्वर्विद: सर्वज्ञा: सूर्यं जानन्तो वा —*Sayana*).

Gah adrim usnan, गा: अद्रिं उष्णान्, stole the cattle from rock; found the stolen cows concealed in the caves behind the rocks (उष्=मुष्=इष्णान् in the Samaveda).

47. **Trivarutham**, three-fold protection (from heat, cold and rains, त्रय: शीतातपवर्षा:। तेषां निवारकं त्रिवरूथयम् —*Sayana*).

48. **Camvoh**, चम्वो:, into the cups or the pressing boards (चम्वो: अधिषवण फलकयो: —*Sayana*).

52. **Pava**, पवा, neat and pure; with pure stream (पवा पवमानया धारया).

Sarasi, in waters known as the *Vasativari* (सरसि उदके वसतीवर्याख्ये)

Note :—The word *Vasativari* nowhere occurs in the Rgveda. It is a term coined in the Brahmanic period.

Vato na jutah, speedy like the wind (वात: न इव जूत: वेगित: —*Sayana*).

Puru'medhah cit, पुरुमेध: चित्, full of enlightenment ; the object of many sacrifices (पुरमेधश्चित् बहुविधयज्ञ इन्द्रश्चिद् इन्द्रोऽपि).

Takave, तकवे, approaching (Soma) ; moving towards the Soma

(तकवे । तकतिर्गति कर्मसु पठित: —Nigh II.14 ; अस्मादौणादिक उन्प्रत्यय: । सोममभिगच्छते स्तुतिभि: —*Sayana*).

54. **Manscatve,** मांश्चत्वे, in a fight on horse-back ; (अश्वै क्रियमाणयुद्धे —*Venkata*); synonym of horse, मांश्चत्व:=horse, —Nigh. I.14 ; a battle (मांश्चत्वे । अश्वनामैतत् मश् चरतीति । अश्वै: क्रियमाणयुद्धे । तत्साध्यत्वाद्युद्धमिह गृह्यते —*Sayana*).

Prsane पृशने, a personal combat : an arm-fight (पृशने स्पर्शनसाध्ये बाहुयुद्धे —*Venkata* ; *Sayana*).

55. **Sam tri pavitra vitatani,** सं त्री पवित्रा विततानि, three out-stretched filters ; these filters are *agni* (fire), *vayu* (wind) and *surya* (the sun) —*Venkata*.

Ekam. the fleecy or woollen filter (एकं आविकं —*Venkata* ; अविवालकृतं पवित्रं —*Sayana*).

56. **Drapsan,** drops of sap (द्रप्सान् रसकणान् —*Sayana*).

Avyam varam, अव्यं वारम्, the filter of sheep wool.

57. **Kavayo na grdhrah,** worshippers of praisers greedy of wealth like a vulture, (कवयो न गृध्रा: धनमभिकांक्षमाणा: स्तोतार:).

Hymn-98

For verse 1, Samaveda, I.6.2.1.5 (549) and (II.5.1.16.1 (1238) अभि changed to अभी).

verse 3, Samaveda, II.5.1.16.3 (1240).

verse 5, Samaveda, II.5.1.16.2 (1239).

verse 6, Samaveda, II.5.2.18.2 (1330).

verse 7, Samaveda, I.6.2.1.8 (552); II.5.2.18.1 (1329) and II.8.2.8.3 (1681).

verse 10, Samaveda, II 5.2.18.3 (1331) and II.8.2 8.1 (1679) with viraya for *devaya*.

verse 12, Samaveda, II.8.2.8.2 (1680).

2. **Druna hitah,** while poured (हित:) through the pot (द्रुणा, द्रोणकलशेन).

Druna has been taken by Sayana with हियान: *hiyanah* (तेन पूर्यमाण:), and *hitah* is explained as "sent forth on all sides", or "praised by the worshippers." (द्रुणा द्रुममयेन द्रोणकलशेन हियान: । तेन पूर्यमाण: सन् "हि गतौ वृद्धौ च".

Varma. mail, cover for body (वर्म कवचं *—Sayana*).

Avyayam, अव्ययं, woollen filter (अविमयं पवित्रम्).

12. **Surayah sakhayah,** intelligent friends or praisers (सूरय: प्राज्ञ: ; सखाय: स्तोतार: *—Sayana*).

Vajagandhyam, food or Soma with flavour and fragrance (वाजगन्ध्यं बलकर साधुगन्धोपेतं सोमम् *—Sayana*).

Hymn-99

The Rsis (seers) are the two Rebhasunus of the family of Kasyapa (रेभसूनो काश्यपौ), Rebhasunu means the son of *Rebha.*

For verse 1, Samaveda, I.6.2.1.7 (551)

verse 2, Samaveda, II.8.1.6.1 (1631).

verse 3, Samaveda, II.8.1.6.2 (1632).

verse 4, Samaveda, II.8.1.6.3 (1633).

1. **Nirnijam vayanti,** निर्णिजं वयन्ति, spread out the bright (or white) cosmic filter ; they weave a garment (*Wilson*).

3. **Gavah,** गावः , cows ; *pura nunam surayah,* पुरा नूनं सूरयः , men of wisdom, now and of old, Sayana gives another fanciful interpretation of *gavah*—"which the cows take up in their mouths, "eating it in the form of grass (गावः गन्तारः सूरयः स्तोतारः पुरा च नूनं इदानीं च यं सोमरसं आसभिः आस्यैःवधुः धारयन्ति । पिबन्तीति यावत् । यद्वा । गावो धेनवो यं सोमं तृणादिष्ववस्थितमासभिरास्यैरंशुधारयन्ति तृणरूपेण भक्षयन्ति —*Sayana*).

Hymn-100

For verse 1, Samaveda, I.6.2.1.6 (550).

verse 6, Samaveda, II.3.2.19.1 (1016) with *vajasataye*.

verse 7, Samaveda, II.3.2.19.2 (1017).

verse 9, Samaveda, II.3.2.19.3 (1018).

Hymn-101

For verses 1-3 (with variations), Samaveda, II.1.1.18.1-3 (697, 698, 699).

verse 1, Samaveda, I.6.2.2.1 (545).

verses 4-6, Samaveda, II.2.2.15.1-3 (872-874).

verse 4, Samaveda, I.6.2.1.3 (547).

verses 7-9, Samaveda, II.2.1.16.1-3 (818-820).

verse 7, Samaveda, I.6.2.1.2 (546).

verses 10-12, Samaveda, II.4.1.20.1-3 (1101-1103).

verse 10, Samaveda, I.6.2.1.4 (548).

verse 13-15, Samaveda, II.6.2.3. 1-3 (1386-1388).

verse 13, Samaveda, I.6.2.1.9 (553) and II.2.1.2.22.3 (774).

13. **Bhrgavah**, भृगवः, brilliant ones.

Makham, मखं, villain.

Aradhasam svanam apahata, अराधसं श्वानं अपहता, drive off the dog, the greedy (अराधसं संसाधककर्मरहितम् —*Sayana*).

Martah na vrta tat vacah, मर्तः न वृत तत् वचः, let no mortal hear the sound (let no mortal come to know it) (तत् वचः वचनं घोषं मर्तः मारकः कर्मविघ्नकारी श्वा —*Sayana*, dog, obstructing in the sacred rites).

Hymn-102

For verses 1-3, Samaveda, II.3.2.18, 1-3 (1013-1015) (with *prana* for *krana*).

verse 1, Samaveda, I.6 2.3.5 (570).

verse 4, Samaveda, I.2.1.1 5 (101) with variations.

2. **Sapta dhamam**, seven abodes or supports (of *Yajna*), i.e., seven metres (Gayatri) etc.), or *Sapta* may mean *Sarpanasilah* (सप्त सर्पणशीलः) derived from √सृप्, "they effused the Soma with the *Vasativari* water." (सप्तसर्पणशीलैर्वसतीवर्यादिभिरुदकैः सोममभिषुण्वन्ति —*Sayana* ; यज्ञस्य सप्तभिः धारकैश्छन्दोभिः प्रियं सोमं अभिष्टुवन्ति, or सप्तभिः उदकैः अभिषुण्वन्ति, they praise the Soma with seven metres or effuse it with seven waters — *Venkata*).

3. **Yojana**, योजना, measures out hymns ; *Yojanani*, means "roads" or stages. See I.18 5. where Sayana says *Yojana* is "a means for inducing the gods to yoke their horses, i.e., a hymn (योजना योजनानि योजनकारीणि स्तोत्राणि —*Sayana*).

4. **Seven mothers**, सप्त मातरः , may be seven waters of seven rivers, or seven rivers.

8. **Rtasya didhitim**, ऋतस्य दीधितिम्, lustre of the rite (दीधर्ति धारकं रसं ; ऋतस्यः यज्ञस्य —*Sayana*).

Hymn-103

For verse 1, Samaveda, I 6.2.3 8 (573).

2. **Tri sadhastha,** त्री षधस्था, three stations, i.e., the *drona-kalasa* (the wooden cask), a *adhavaniya*, (that into which the *Soma* may run) and the *putabhrt*, —द्रोणकलश, आधवनीय, पूतभृत, "holding the filtered Soma".

3. **Sapta rsinam vanih,** सप्तऋषीणां वाणीः , the speech of seven rsis.

4. **Camvoh**, चम्वोः , cups (IX.97.48).

5. **Vaghadbhih vaghat,** वाघद्भिः वाघत्, praised by the praisers or priests ; or carried by the priests or fetching wealth for the worshippers. (पुनानः पूयमानः वाघत् उह्यमानः वाघद्भिः ऋत्विग्भिः —*Venkata* ; वाघद्भिः ऋत्विग्भिः पुनानः पूयमानः वाघत् स्तोतॄणां यतॄणां धनादीनि प्रापयन् परिगच्छ —*Sayana*); [वाघात इति ऋत्विङ्नाम; वाघत्=priest ; Nigh. III.18].

Hymn-104

For verses 1-3, Samaveda, II.4.2.9.1-3.

verse 1, Samaveda, I.6 2.3.3.

Hymn-105

For verses 1-3, Samaveda, II.4.1.9.1-3 (1157-1159.)

verse 1, Samaveda, I.6.2.3.4 (569).

verses 4-6, Samaveda, II.7.3.20.1-3 (1611-1613) with variations.

verse 4, Samaveda, I.6.2.3.10 (575).

Hymn-106

For verses 1-3, Samaveda, II.1.1.17.1-3 (694-696).

verse 1, Samaveda, I.6.2.3.1 (566).

verse 4, Samaveda, I.6.2.3.2 (567).

verses 7-9, Samaveda, II.5.2.17.1-3 (1326-1328).

verse 7, Samaveda, I.6.2.3.6 (571).

verses 10-12, Samaveda, II.3.1.18.1-3 (940-942).

verse 10, Samaveda, I.6.2.3.7 (572).

verse 13, Samaveda, I.6.2.3.11 (576) and II.1.2.22.2 (773).

verse 14, Samaveda, II.1.2.22.1 (772).

2. **Sutah ayam somah indrasya pavate**, it, the effused elixir, is squeezed and filtered for the resplendent self, or, this munificient effused Soma is filtered for Indra's sustenance (*Wiison*).

Bharnya sanasi, inspirer in putting a fight (against evils and evil-doers); worthy of being invoked at the time of battle (भराय संग्रामाय तदर्थं सानसि भजनीयः —*Sayana*).

3. **Apsujit**, conquering in waters (अप्सुजित् उदकार्थं वृत्रस्य नेता, conquering the Vrtra in waters or for the sake of waters; or conquering *ahi* in the firmament.

Apaḥ, आप: =*antariksa*, firmament, Nigh. I.3).

11. **Dhibhiḥ,** धीभि: , by the praises ; by the fingers (धीभि: स्तुतिभि: ; वर्णलोपश्छान्दस: । धीभि:=धीतिभि: अङ्गुलीभि: —*Venkata* ; also *Scyana*).

13. **Hariḥ ati,** हरि: अति, the green tinted elixir proceeds (हरि: हरितवर्ण: अति गच्छति —*Venkata*).

Devayuḥ, desirous of or desired by gods or Nature's bounties (देवयु: देवकाम: —*Venkata*, देवान् कामयमान: —*Sayana*).

Hymn-107

For verse 9, see Nir. V.3.

For verse 2, Samaveda, II.5.2.12.2 (1314).

verse 3, Samaveda, II.5.2.12.3 (1315).

verses 4-5, Samaveda, II.1.1.9.1-2 (675, 676)

verse 4, Samaveda, I.6.1.3.1 (511).

verse 6, Samaveda, I.6.1.3.9 (519).

verses 8 and 9, Samaveda, II.3.2.12.1-2 (997-998).

verse 8, Samaveda, I.6.1.3.5 (515).

verses 10 and 11, Samaveda, II.8.2.12.1-2 (1689, 1690).

verse 10, Samaveda, I.6.1.3.3 (513).

verses 12 and 13, Samaveda, II.1.2.20.1-2 (767, 768).

verse 12, Samaveda, I.6.1.3.4 (514).

verses 14-16, Samaveda, II.2.2.9.1-3 (856-858).

verse 14, Samaveda, I.6.1.3.8 (518).

verse 17, Samaveda, I.6.1.3.10 (520).

verse 19, Samaveda, I.6.1.3.6 (516) and II.3.1.11.1 (922).

verse 20, Samaveda, II.3.1.11.2 (923) (with variations).

verses 21 and 22, Samaveda, II.4.1.12.1-2 (1079, 1080), with variations).

verse 23, Samaveda, I.6.1.3.11 (521) with several variations.

verse 25, Samaveda, I.6.1.3.12 (522).

6. **Angirastamah,** अंगरिस्तम:, most prominent among body fluids. (अंगिरसां वरिष्ठ: पितृणां नेता —*Sayana*).

9. **Anupe aksah,** अनूपे अक्षा:, goes to the reservoir placed at a lower level (अनूपे निम्ने देशे कलशे —*Sayana*).

When the cowherd dwells with kine in a watery place, Soma flows from the milked cows.

Aksah, अक्षा:, is formed from √अश्, to go (अश्नोतेरित्येवमेके), (X.89.6 सोमो अक्षा:). Soma scholars think that the word *aksah*, means to dwell in the former and to flow in the latter quotation. When the cowherd dwells with kine in a watery place, then Soma flows from the milked kine. According to Sakapuni, in all quotations, the word *aksah* means 'to dwell'. (क्षियतिनिगम: पूर्व: क्षरति निगम उत्तर इत्येके । अनूपे गोमान् गोभिर्यदा क्षियत्यथ सोमो दुग्धाभ्य: क्षरति । सर्वे क्षियति निगमा इति शाकपूणि: —Nir. V 3).

Somah dugdhabhih aksah, Soma is mixed with milk and curds in the pitcher.

Tosate, तोशते, is beaten (तोषतिर्वधकर्मा —*Venkata* ; नितोशते=वधकर्माणः —Nigh. II.19).

14. **Ayavah somasah**, आयवः सोमासः , swift (आयवः गमनशीलाः —*Sayana*). **Samudrasya adhivistapi**, filter placed on the water vessel ; (समुद्रस्य अन्तरिक्षस्य, of the firmament, अधिविष्टपि अधिकं समुच्छ्रिते पवित्रे, upon the uplifted filter —*Sayana*).

Hymn-108

For verses 1 and 2, Samaveda, II.1.1.16.1-2 (692, 693).

verse 1, Samaveda, I.6.2.4.1 (578).

verses 3 and 4, Samaveda, II.3.1.17.1-2 (938, 939).

verse 3, Samaveda, I.6.2.4.6 (583).

verses 5 and 6, Samaveda, I.6.2.4.7-8 (584, 585).

verses 7 and 8, Samaveda, II.6.2.6.1-2 (1394, 1395).

verse 7, Samaveda, I.6.2.4.3 (580).

verses 9 and 10, Samaveda, II.3,2.17.1-2 (1011, 1012).

verse 9, Samaveda, I.6.2.4.2 (579).

verse 11, Samaveda, I.6.2.4.4 (581).

verses 13 and 14, Samaveda, II.4.1.18.1-2 (1096, 1097).

verse 13, Samaveda, I.6.2.4.5 (582).

8. **Rtena ya rtajata viva' vrdha raja deva rtam brhat**—Soma is *devartam*, देवऋतं, divine and embodiment of eternal truth ; *brhat*, बृहत्, extensive and great or true and vast *rtajatah*, ऋतजातः, brought to the cosmic sacrifice ; *rtena vivrdhe*, ऋतेन विवृधे, mixed, dressed, fostered by or

increased with water. Or, (pour it fourth) for the race of the gods, which water-born is fostered by the water, the king, the gods, the true, the great—*Wilson.*

Payovrdham, पयोवृधं, mixed with milk, dressed with milk ; augmenter of water.

Hymn-109

For verses 1-3, Samaveda, II.6.1.8.1-3 (1367, 1369, 1368).

verse 1, Samaveda, I.5 1.5.1 (427).

verses 4-6, Samaveda, II.5.1.17.1-3 (1241, 1242, 1243).

verse 4, Samaveda, I.5.1.5.3 (429).

verse 7, Samaveda, I.5.1.5.10 (436)

verses 10-12, Samaveda, II.5-2.19.1-3 (1332, 1333, 1334).

verse 10, Samaveda, I.5.1.5.4 (430).

verse 13, Samaveda, I.5.1.5.5 (431).

verses 16-18, Samaveda, II.4.2.10.1-3 (1160, 1161, 1162) (with variations).

Hymn-110

For verse 5, see Nir. V.4.

For verses 1-3, Samaveda, II.6.1.7.1-3 (1364, 1366, 1365).

verse 1, Samaveda, I.5.1.5.2 (428).

verse 4, Samaveda, II.7.1.7.3 (1508).

verse 5, Samaveda, II.7.1.7.2 (1507).

verse 6, Samaveda, II.7.1.3.2 (1495).

verse 7, Samaveda, II.7.1.7.1 (1506).

verse 8, Samaveda, II.5.1 11.3 (1227).

verse 9, Samaveda, II.7.1.3.3 (1496) (with variations).

5. **Saryabhih**, with fingers (*saryah*, शर्याः means fingers : they create works ; *saryah*, means arrows ; they are made of *saccharum sara* (शर). *Sara* (arrow) is derived from √शॄ, to rend.

(शर्या अंगुलयो भवन्ति, सृजन्ति कर्माणि । शर्या इषवः शरमय्यः । शर शृणातेः —Nir. V.4; Nigh. II.5.

Saryabhih na bharamanah gabhastyoh, शर्याभिः न भरमाणः गभस्त्योः , as with arrows one (pierces), supporting (a bow) with two arms.

Hymn-111

For verse 1, Samaveda, I.5.2.3.7 (463).

verses 1, 2, 3, Samaveda, II.7.3.10 (1590, 1592, 1591) with some variations.

1. **Rkvibhih,** with the Rkvans, with grand splendours ; with encomiastic splendours (the word at two places has two meanings. According to Sayana, the first one means स्तुतिमद्भिः , or praises and the second तेजोभिः . The seven mouths (सप्तास्येभिः) are for taking Soma juices.

Hymn-112

For verse 3, see Nir. VI.6.

3. I am a bard (कारुः), my father (तत) is physician (भिषक्), my mother (नना) a stone-grinder (उपलप्रक्षिणी), planning in various ways, desirous of wealth, we live, following (others) like cattle ; flow Some ; flow for Indra's sake.

I am a bard, i.e., composer of hymns (कर्ता स्तोमानां). My father is a physician. The word ततः, *tatah,* is a synonym of offspring ; it means father or son (तत इति सन्ताननाम । पितुर्वा । पुत्रस्य वा ।). Stone-grinder, i.e., one who prepares barley meal (उपलप्रक्षिणीसक्तुकारिका).

Nana, नना, derived from √नम्, means either mother or daughter (नना नमते: । माता वा । दुहिता वा ।) Planning in various ways, i.e., working in various ways (नानाधिया नाना कर्माण:). Desirous of wealth, lovers of wealth (वसुयवो वसुकामा:). We follow the world like kine. —Nir. VI.6.

4. **Sepah romanvantau bhedau,** शेपो रोमण्वन्तौ भेदौ, The masculine is attracted towards the pleasure of the feminine grace. (शेप: । शेपो वैतस इति पुंस्प्रजननस्य —Nir. III 21 ; यथा शेप: रोमण्वन्तौ भेदौ इच्छति —*Sayana* ; शेप: शपते: स्पृशतिकर्मण: । वैतसो वितस्त भवति.

Sepah, शेप: , and *Vaitasah,* वैतस: , are synonyms of penis. *Sepah* is derived from √शप्, meaning to touch. *Vaitasah* ; it is faded — Nir. III.21).
X.85. 37 ; and for वैतस —"Thrice during the day, hast thou embraced me ; त्रि: स्म माह्न: श्नथयो वैतसेन —X.95.5.

Hymn-113

1. **Saryanavati,** शर्यणावति, see earlier references ; (I.84.14 ; VIII.6 39 ; 7.29 ; 64.11 ; IX.65.22) ; in the Saryanavat i.e., at the seat of the innermost consciousness. (In the vicinity of the lake, *saryanavat,* of the Kuruksetra country Jaimini Brahmana, III 64).

2 **Arjikat,** आर्जीकात्, on the bank of a river (the Vedic name, later on given to a region along the river, known as Beas in the Punjab; the country of *Rjikas,* (ऋजीकानाम दूरभव आर्जीको जनपद: —*Sayana*) ; also from a straight or plain, and hence sacred region *rju,* straight ; not crooked; आर्जीकात् ऋजोरकुटिलात् पवित्रात् क्षरं —*Sayana* ; आर्जीकीयां विपाडित्या ऋजीकप्रभवा वा । ऋजुगामिनी वा —Nir. IX.26 ; *Arjikiya* is called *Vipas,* विपाश्, so called because it rises in *rjuka,* or it flows in straight line).

6. **Gravna some mahiyate somena anandam janayan,** engendering the delight (सोमेन आनन्दं जनयन्) shows his prowess (महीयते) with the grinding stone (ग्राव्ण) upon the Soma (सोमे) —*Wilson* (पवमान ! यत्र ब्रह्मा ब्राह्मण: छन्दस्यां छन्दसे हितां छन्दस्कृतां वाचं वदन् अभिषवग्राव्णा युक्त:सोमे देवै: पूज्यते, सोमेन देवानां आनन्दं जनयन् । तत्र इन्द्राय इन्दो ! परि स्रव —*Venkata*).

10. **Kamah,** wishes (कामा: काम्यमाना देवा: —*Sayana*).

Nikamah, निकामा: , desires (निकामा: , नितरामवश्यं प्रार्थ्यमाना इन्द्रादय: —*Sayana*).

Bradhnasya vistapam, abode of the sun (ब्रध्नस्य सूर्यस्य आदित्यस्य विष्टपं स्थानम् —*Venkata* ; (ब्रध्नस्य सर्वेषां प्रज्ञापकस्य, the revealer of every one, यद्वा सूर्येण विना कर्माणि न घटन्त इति सर्वेषां कर्मणां मूलभूतस्यादित्यस्य विष्टपं सहस्थानं यत्र विद्यते तत्र लोके—*Sayana* ; because nothing is done in absence of daylight, hence, the root cause of daylight, is known as the sun.

11. **Ananda, moda, muda and pramuda,** आनन्दाश्च मोदाश्च मुद: प्रमुद: , shades of differences as in bliss, joy, happiness and pleasure. (अल्पभेदो द्रष्टव्य: —*Sayana*; आनन्दादीनां सूक्ष्मो भेद: —*Venkata*).

Hymn-114

1. **Rse,** O rsi, the one with penetrating vision (ऋषे सूक्ष्मदृष्टहे ! —*Sayana*).

Kasyapah, कश्यप: = पश्यक: the seer.

Girah, गिर: , words of praise, स्तुतिरूपा वाच: .

Namasya, offer obeisance ; adore (नमस्य पूजय ; नमस: पूजायां "नमो वरिव" इति क्यच् —*Sayana*).

Mantra' krtam, मंत्रकृताम्, hymn-makers ; the seers ; the interpreters of the divine speech.

3. **Nanasuryah,** नानासूर्या: , the numerous suns, since they cause numerous seasons (नानालिंगत्वाद् ऋतूनां नाना सूर्यत्वम् —Tait. Ar. I.7.6 —*Nanasuryah,* may be qualifying *disah* or numerous quarters (नाना सूर्या इति दिग्विशेषणम् —*Sayana*).

Sapta hotarah, सप्त होतार: , the seven invokers or priests.

Sapta disah, सप्तदिश: seven cardinal points or quarters.

Sapta adityes, the seven suns, born of mother Aditi, (सप्त अदिते: पुत्राः , सप्त आदित्या: —*Venkata*), cf. अष्टौ पुत्रासो अदिते: —X.72.8 (सप्त आदित्या: अदिते: पुत्रा धात्रादयो मार्तण्ड वर्जिता: =*Sayana*, *Dhatr* etc. eight *Adityas* minus *Martanda*).

मुद्रक : क्वालिटी ऑफसेट, नवीन शाहदरा, दिल्ली-32